

**TOWARDS NEW APPROACHES IN MISSIOLOGICAL ENCOUNTERS WITH
MUSLIMS IN NORTHERN NIGERIA**

by

DANIEL OYEBODE AKINTOLA

**submitted in accordance with the requirements for
the degree of**

MASTER OF THEOLOGY

in the subject

MISSIOLOGY

at the

UNIVERSITY OF SOUTH AFRICA

SUPERVISOR: Dr Z J BANDA

JANUARY 2018.

DECLARATION

I declare that, TOWARDS NEW APPROACHES IN MISSIOLOGICAL ENCOUNTERSWITH MUSLIMS IN NORTHERN NIGERIA, is my own work and that all sources that I used or quoted have been indicated and acknowledged by means of complete references.

.....
Daniel Oyebode AKINTOLA

.....
Date

(Student No. 57645388)

ACKNOWLEDGEMENTS

I wish to give all glory, honour and adoration to the Lord for the grace of his calling upon me and his sustenance throughout the period of my study in the University of South Africa, Pretoria. May his name be glorified now and forever more. I will also like to appreciate my wife, Mrs Abiola Florence Akintola and my children, Yahwehshalom Akintola and Yahwehnissi Akintola for their understanding, co-operation and endurance during my study in the University of South Africa, Pretoria. I really appreciate their prayers, encouragement and moral support. Indeed, you are all blessings to me in the journey of my life, my study and ministerial career. God bless you real good.

To the National Student Financial Aid Scheme (NSFS) of the South African National Department of Education and Training, Directorate of Student Funding Division, and the University of South Africa I sincerely acknowledge the bursary award for Master and Doctorate by Research I received from you towards successful completion of my study in the University of South Africa, Pretoria. I am proud of you all. The coffers of the Directorate will not empty.

Special thank goes to my supervisor, lovely father and ever caring Dr Z J Banda who had sacrificially offered time to attend to me during the writing of this dissertation for productive supervision in spite of his tight schedule on both administration and academic workloads. I will forever remember your love, drillings, motivations and supports during the period of my research work from proposal stage to the level of completing full dissertation writing. God bless you Sir and your family. Amen.

I will also have on record my dear parent, Pa. John Adepoju Akintola for his understanding with me during my study. May you be in good health and live long to eat more of the fruits of your labour. Also, my acknowledgement goes to Prof. R W Nel, the discipline person of the Missiology in the University of South Africa (UNISA), for his help at the early stage of my study in the UNISA before I was later handed over to my supervisor. I also appreciate the Personal Secretary to my supervisor (Dr Z J Banda the Chairperson of Department of Christian Spirituality, Church History and Missiology) who attended to me severally on phone whenever I wished to speak with my supervisor. Also on record for acknowledgement are all the lecturers

in the College of Human Sciences, especially the department of Christian Spirituality, Church History and Missiology.

Finally, I am very grateful to the following great people for the contributions offered to me during my study in the UNISA: Dr A O Alawode, Dr E.A. Adejuwon, Dr Paul O. Kolawole, Dr Olufemi Adeyemi, Dr J A Ojo, Mr & Mrs Williams Jare-Idowu, Rev Mathew Ajayi, Mr Togun, Pastor & Pastor (Mrs) Taiwo Appolonia Aluko, Pastor Kehinde Israel Adeniyi, Rev Dr ‘Supo Ayokunle, the CAN President, who gave approval to my request for permission to carry out my research iated churches in Northern Nigeria, his Personal Assistant, Protocol Officer, all the leaders and members of all the churches I had used for field research include Baptist, Methodist, Anglican, Presbyterian and Pentecostal Churches in Northern Nigeria and others who had helped me in one way or the other in order to have successful completion of my study. I pray that Almighty God will continue to shower his blessings upon you all in Jesus name.

DEDICATION

To the Lord, God Almighty and the persecuted Christian Churches, especially Christian Churches in Northern Nigeria.

SUMMARY

This study has as purpose to verify the best possible strategies that can be used both in encounter and evangelization of Muslims in order to avoid persecution of Christians and destruction of their property in Africa, especially in Northern Nigeria. This Twenty first Century has witnessed numerous violent attacks against Christians which resulted in vandalization and looting of their property. Many lives of Christian men and women have been sacrificed amidst the violence. As a result, some Christians decided to flee the affected areas, abandoning in the process mission work to Muslims in order to safeguard their lives. This study proposes as research method the use of the pastoral cycle to arrive at these methods. From the study, it was discovered that several factors were responsible for the Islamic attacks against Christians in Northern Nigeria. Many negative effects had been noted as a result, mostly serious negative emotional scars left in the heart of the Christians believers and missionaries living and working in Northern Nigeria. Based on the findings of this study, new approaches towards coexistence and especially for the evangelisation of the Muslims in Northern Nigeria, especially in view of reduced bloody encounters.

KEY WORDS: Missiological Strategies, Encounteriology, Muslims, Africa, Islamic Adherents, Islamic Jihadists, Jihad, Persecution, the Religion and Northern Nigeria.

IMPORTANT TERMINOLOGY

MISSIOLOGICAL STRATEGIES: The concept of missiological strategies is formulated from two different words to construct a view of an important part of Christian mission. The two words can be broken into two to give clear understanding of the etymological ideas of the term. They are compound words, “Missiological” and “Strategy.” The word “Missiological” is an adjectival word from the noun “Missiology.” Missiology also is a derivative word that came from Latin and Greek words namely; “Missio” and “Logos.” Missio means sending forth for a special assignment, especially in Christian context it means sending forth for mission activities to other culture to bring sinful men and women to the kingdom of God through the proclamation of the Gospel of Christ, while Logos means study or word which is grammatically translated to “Logy” in English. Joining the two words together produces a single word called “Missiology”. Missiology is therefore defined as the systematic and critical study of the missionary (world-changing) activities of Christian Churches and organizations (Whatismissiology,<http://www.unisa.ac.za/Default.asp?Cmd=ViewContent&ContentID=16863>, 2015). In fact, it is basically the study of missions (Church activities of reaching the world for Christ for the purpose of redeeming the world into God’s kingdom). So the word “missiological” in this term “ Missiological Strategies” carries an idea of Church mission.

Strategies in the term Missiological Strategies are plural while a singular strategy is an overall approach, plan, or way of describing how we will go about reaching our goal or solving our problem (Dayton and Fraser, 1992). Strategy looks for a range of possible “means and methods” and various “operations” that will best accomplish an objective. It looks for a time and place when things will be different from what they now (Dayton and Fraser, 1992). Therefore, in view of the above meaning of Missiological and strategies that compounded together to form the word missiological strategies, it can be said that missiological strategies are the strategies applied by the Church or missionaries to do mission. Missiological strategies are the same with strategies of Mission. So, in the context of this research, the Missiological Strategies mean the overall approaches, plans or methods employed by the Church to reach the world especially Muslims for Christ.

REACHING: This is an attempt to go out to preach the gospel of Christ to non-Christians with the hope of bringing them to the fold of Christ. In the context of this research, it is an attempt to go out to preach gospel message in the Muslim community (ies).

MUSLIMS: These are the followers of Mohammed who practise his religion, Islam.

AFRICA: This is the continent of black race that is divided into five parts namely: Central Africa, Eastern Africa, Northern Africa, Southern Africa and Western Africa.

TWENTY FIRST CENTURY: This is the era of technological innovation, advancement and global networking. In the Church history, it is the period that the church enjoys great global networking. It is also called Postmodern time.

ISLAMIC ADHERENTS: These are the followers of Muhammad who believe in the doctrines of Islam and practice it (Islam). They are the same as Muslims.

ISLAMIC OR MUSLIM JIHADISTS: The Islamic adherents who promote the course of Islam through engaging in Holy war against another faith believers in order to impose Islam on them or to respond against non-Islamic activities or to spread Islam and defend Islamic beliefs.

JIHAD: The Holy War in Islam that the Islamic adherents are commanded to fight for the course of spreading Islam and defense of Islamic faith.

PERSECUTION: Persecution is defined as suffering experienced by those whose opinion or belief is being attacked by other group (Moreau, 2000).

RELIGION: The set of beliefs, and institutions that relate, identify, or explain that transcendence to human beings and the material realm (Muck, 2000).

WORLDVIEW: A worldview, then, is a conceptual scheme by which we consciously or unconsciously place or fit everything we believe and by which we interpret and judge reality (Nash, 1992 in McElhanon, 2000).

LIST OF ABBREVIATIONS

1. AFP-Agence France-Presse
2. BBC-British Broadcasting Corporation
3. CAN- Christian Association of Nigeria
4. CAPRO-Calvary Ministries
5. CMS-Church Mission Society
6. CNN-Cable News Network
7. GMB-Global Missions Board of Nigeria Baptist Convention
8. NBC-Nigerian Baptist Convention
9. NSFAS-National Student Financial Aid Scheme of South African National Department of Education and Training
10. SAW-Salla Allahu alayhi wa-sallam
11. SIM-Sudan Interior Mission
12. SMS-Short Message Service (also known as text message)
13. UNISA-The University of South Africa

STATEMENT ON ORIGINALITY

I, Daniel Oyebode AKINTOLA, declare here that the following work and the dissertation in its entirety is truly my own and that all sources and texts have been used and properly acknowledged through appropriate references, in accordance with acceptable research practices and the University's ethical policies.

Signed; D O Akintola at Ogbomosho, Oyo State, Nigeria, on 31 July 2017.

List of Tables

Table Showing cases of Violent Religious Incident (P.65)

Table 1 Showing Socio-Religious Background of the Respondents (P.77)

Tables 2-10 Showing Causative Factors of Islamic Persecution against Christians in Northern Nigeria (P.79)

Tables 11-36 Showing Causative Effects of Islamic Persecution against Christians in Northern Nigeria (P.84)

Tables 37-69 Showing the New Approaches / Missiological Strategies to Reach Muslims and Prevent Islamic Persecution against Christian in the Northern Nigeria (P.96)

List of Figures

Figure 1 Showing the Map of Nigeria which indicated the Northern Nigeria (P.9)

Figure 2 Showing Pastoral Cycle Praxis or Cycle of Mission Praxis (P.12)

Figure 3 Showing Graphic Representation of Hypothesis one in Pie Chart (P.114)

Figure 4 Showing Graphic Representation of Hypothesis Two in Histogram (P.117)

Figure 5 Showing Graphic Representation of Hypothesis Two in Chart (P.119)

Figure 6 Showing Graphic Representation of Hypothesis Two in Pie Chart (P.120)

Figure 7 Showing Graphic Representation of Hypothesis Three in Pie Chart (P.122)

Figure 8 Showing Graphic Representation of Hypothesis Three in Pie Chart (P.123)

List of Appendices

Appendix A: Letter Requesting Permission to conduct Research in Churches in Northern Nigeria. (P.170)

Appendix B: Letter Granting Permission to conduct Research from CAN's President (P.172)
Letter to Churches in Northern Nigeria to grant permission to conduct Research (P.172)

Appendix C: Some Pictures of Reality of Religious Violence in Nigeria and places of Field Research (P.174)

Appendix D: Questionnaire (P.181)

TABLE OF CONTENTS

DECLARATION	ii
ACKNOWLEDGEMENTS	iii
DEDICATION	v
SUMMARY	vi
IMPORTANT TERMINOLOGY	vii
LIST OF ABBREVIATIONS	ix
STATEMENT ON ORIGINALITY	x
List of Tables	xi
Table Showing cases of Violent Religious Incident (P.65)	xi
Table 1 Showing Socio-Religious Background of the Respondents (P.77).....	xi
Tables 2-10 Showing Causative Factors of Islamic Persecution against Christians in Northern Nigeria (P.79).....	xi
Tables 11-36 Showing Causative Effects of Islamic Persecution against Christians in Northern Nigeria (P.84).....	xi
Tables 37-69 Showing the New Approaches / Missiological Strategies to Reach Muslims and Prevent Islamic Persecution against Christian in the Northern Nigeria (P.96)	xi
List of Figures	xi
Figure 1 Showing the Map of Nigeria which indicated the Northern Nigeria (P.9)	xi
Figure 2 Showing Pastoral Cycle Praxis or Cycle of Mission Praxis (P.12)	xi
Figure 3 Showing Graphic Representation of Hypothesis one in Pie Chart (P.113)	xi
Figure 4 Showing Graphic Representation of Hypothesis Two in Histogram (P.117).....	xi
Figure 5 Showing Graphic Representation of Hypothesis Two in Chart (P.118).....	xi
Figure 6 Showing Graphic Representation of Hypothesis Two in Pie Chart (P.118).....	xi
Figure 7 Showing Graphic Representation of Hypothesis Three in Pie Chart (P.121).....	xi
Figure 8 Showing Graphic Representation of Hypothesis Three in Pie Chart (P.121).....	xi
List of Appendices	xi
Appendix A: Letter Requesting Permission to conduct Research in Churches in Northern Nigeria. (P.171).....	xi
Appendix B: Letter Granting Permission to conduct Research from CAN's President (P.174).....	xi
Letter to Churches in Northern Nigeria to grant permission to conduct Research (P.174) ..	xi
Appendix C: Some Pictures of Reality of Religious Violence in Nigeria and places of Field Research (P.176)	xi

Appendix D: Questionnaire (P.183).....	xi
CHAPTER ONE	1
1.0 INTRODUCTION	1
1.1 BACKGROUND TO THE STUDY	1
1.2 PROBLEM STATEMENT	3
1.3 THE RESEARCH QUESTION	4
1.4 THE RESEARCH HYPOTHESIS	4
1.5 THE RATIONALE AND THE RELEVANCE OF THE STUDY	5
1.6 PURPOSE AND OBJECTIVES OF THE STUDY	5
1.7 RESEARCH METHODOLOGY	6
1.8 RESEARCH DESIGN	7
1.9 RESEARCH TECHNIQUES	7
1.9.1 RESEARCH INSTRUMENTS	8
1.9.2 VALIDITY OF INSTRUMENTS	8
1.9.3 RESEARCH POPULATION AND SAMPLING	8
Figure 1: Nigeria Map showing the region where Christians are facing serious persecution (Northern Nigeria).....	9
1.9.4 TECHNIQUES OF DATA COLLECTION AND ANALYSIS	10
1.9.5 ANALYSIS OF RESEARCH DATA COLLECTION	10
1.9.6 ETHICAL CONSIDERATIONS	10
1.10 PERSONAL STANCE	10
1.11 DELIMITATION OF THE STUDY	11
1.12 THEORETICAL FRAMEWORK	11
1.13 LITERATURE REVIEW	13
1.14 STRUCTURE OF THE DISSERTATION	14
CHAPTER TWO	16
INSERTION: MISSIOLOGICAL ENCOUNTERIOLOGY WITH MUSLIMS IN HISTORY	16
2.0 INTRODUCTION	16
2.1 WHAT IS ISLAM?	18
2.2 THE EXPANSION OF ISLAM ACROSS THE WORLD AND INTO AFRICA .	19
2.2.1 The Stage set for the Birth of Islam	20
2.2.2 The Spread of Islam from Middle East to the World and into Africa	22
2.3 TWENTIETH/TWENTY FIRST CENTURY ISLAM AND ITS SOCIO-POLITICAL SOPHISTICATIONS	23

2.3.1 Nigerian Supreme Council for Islamic Affairs (NSCIA)	23
2.3.2 Jamal-at-ul- Nastril Islam (JNI)	23
2.3.3 JamalatuIzalat al-Bidawaiqamat Al-sunna	24
2.3.4 The Council of Ulema	24
2.3.5 Federation of Muslim women Association of Nigeria (FOMWAN).....	24
2.3.6 Muslim Students Society of Nigeria (MSSN)	25
2.3.7 National Joint Muslim Organization (NAJOMO).....	25
2.3.8 More Muslim Organisations.....	25
2.4 THE MAIN STREAMS IN ISLAM AND THEIR PREDOMINANT CHARACTERISTICS	26
2.4.1 The Sunni.....	26
2.4.2 The Shiah.....	26
2.4.3 The Ahmadiyya-Movement	27
2.5 THE ENCOUNTER BETWEEN ISLAM AND CHRISTIANITY GLOBALLY AND IN AFRICA	27
2.5.1 The Historical Account of the Missiological Strategies to Muslims.....	27
2.5.2 The Historical Account of Islamic Persecution against Christian	37
PRELIMINARY CONCLUSION	55
CHAPTER THREE	57
CONTEXT ANALYSIS: THE NORTHERN NIGERIA MUSLIMS AND DATA PROCESSING AND ANALYSIS.....	57
3.0 INTRODUCTION	57
3.1 THE BASE OF THE NORTHERN NIGERIA MUSLIMS	57
3.2 ISLAM AS A RELIGION OF NORTHERN NIGERIA MUSLIMS	58
3.2.1 Islam as Religion of the Northern Nigeria Muslim	58
3.2.2 Brief history of how Islam got to Northern Nigeria	58
3.2.3 The Worldviews, the Beliefs and Practice of the Northern Nigeria Muslims in their Religion.....	61
3.3 THE SOCIO-EDUCATIONAL LIFE OF THE NORTHERN NIGERIA MUSLIMS.....	71
3.4 THE SOCIO- CULTURAL LIFE OF THE NORTHERN MUSLIMS	72
3.4.1 Socio-cultural family	73
3.4.2 Socio-Cultural Linguistics	73
3.4.3 Socio-Cultural Occupation	73

3.5 THE SOCIO-ECONOMIC LIFE OF THE NORTHERN NIGERIA MUSLIMS	74
3.6 THE SOCIO-POLITICAL LIFE OF THE NORTHERN NIGERIA MUSLIMS	74
PRELIMINARY CONCLUSION	75
CHAPTER FOUR.....	76
CONTEXT ANALYSIS: A SURVEY ON MUSLIMS IN NORTHERN NIGERIA.....	76
4.0 INTRODUCTION	76
4.1 DATA COLLECTION, PROCESSING AND ANALYSIS	76
4.1.1 SECTION A: PERSONAL DATA	78
4.1.2 SECTION B: CAUSATIVE FACTORS OF ISLAMIC PERSECUTION AGAINST CHRISTIANS IN NORTHERN NIGERIA	80
4.1.3 SECTION C: CAUSATIVE EFFECTS OF ISLAMIC PERSECUTION AGAINST CHRISTIANS IN NORTHERN NIGERIA	85
4.1.4 SECTION D: THE NEW APPROACHES / MISSIOLOGICAL STRATEGIES TO REACH MUSLIMS AND PREVENT ISLAMIC PERSECUTION AGAINST CHRISTIAN IN THE NORTHERN NIGERIA	97
4.2 TEST OF HYPOTHESES	114
4.2.1 Hypothesis One (H₁)	114
4.2.2 Hypothesis Two (H₂)	115
4.2.3 Hypothesis Three (H₃)	121
PRELIMINARY CONCLUSION	124
CHAPTER FIVE	125
THEOLOGICAL REFLECTION: MISSIOLOGICAL STRATEGIES AND PERSECUTION ON CHRISTIAN-MUSLIM ENCOUNTER IN NORTHERN NIGERIA .. Error! Bookmark not defined.	
5.0 INTRODUCTION	125
5.1 DEFINITION OF MISSIONS/MISSION	125
5.2 MISSIOLOGICAL STRATEGIES OF ECOUNTERIOLOGY USED FOR MUSLIM EVANGELISM IN NORTHERN NIGERIA IN THE 21ST CENTURY...	126
5.2.1 Open Preaching Missiological Strategy	127
5.2.2 Building Physically Big Auditorium Missiological Strategy	127
5.3 THEOLOGICAL REFLECTION ON MISSIOLOGICAL STRATEGIES OF ECOUNTERIOLOGY	128
5.4 THEOLOGICAL REFLECTION ON PERSECUTION	129
5.4.1 Biblical Examples of Persecuted Believers	135
5.4.2 Biblical Stand on Persecution	138

5.5 THEOLOGICAL REFLECTION ON MISSIOLOGICAL STRATEGIES OF ENCOUNTERIOLOGY AND PERSECUTION IN NORTHERN NIGERIA	139
PRELIMINARY CONCLUSION	141
CHAPTER SIX.....	143
PLANNING FOR FURTHER ACTION: PROPOSITION OF NEW MISSIOLOGICAL APPROACHES/STRATEGIES IN MISSIOLOGICAL ENCOUNTER WITH MUSLIMS IN NORTHERN NIGERIA AND CONCLUSION	143
6.0 INTRODUCTION	143
6.1 NEW APPROACHES/STRATEGIES IN MISSIOLOGICAL ENCOUNTER WITH MUSLIMS IN NORTHERN NIGERIA	143
6.1.1 Mass Media As Witnessing Approach	144
6.1.2 Internet As Witnessing Approach.....	144
6.1.3 Mobile Phone As Witnessing Approach	145
6.1.4 Vocational Work As Witnessing Approach	145
6.1.5 Professional Work As Witnessing Approach	145
6.1.6 Religious Dialogue As Witnessing Approach	146
6.1.7 Military/ Paramilitary Enlistment As Witnessing Approach.....	146
6.1.8 Civil Work As Witnessing Approach.....	147
6.1.9 Participation In Politics As Witnessing Approach	147
6.1.10 Prayer Evangelism As Witnessing Approach	148
6.1.11 Mobilizing Christians Children to Study Law Approach.....	148
6.1.12 Providing Legal Backing For Missionaries Approach	148
6.1.13 Short Term Mission As Witnessing Approach	149
6.1.14 Tent Making Mission Work As Witnessing Approach	149
6.1.15 Trading As Witnessing Approach.....	150
6.1.16 Showing True Love As Witnessing Approach	150
6.1.17 Friendship Approach	150
6.1.18 Ecumenical cooperation As Witnessing Approach.....	150
6.1.19 Training on Islamic Religion Approach	151
6.1.20 Learning Arabic Language Approach.....	151
6.1.21 Establishment of Specialist Missionary Training Schools Approach	151
6.1.22 Strong Financial Support to the Missionaries	152
6.1.23 House-to-House Worship As Witnessing Approach.....	152
6.2 SUMMARY OF FINDINGS	153

6.3 RECOMMENDATIONS AND SUGGESTIONS.....	154
6.3.1 Recommendations.....	154
6.3.2 Suggestions	156
6.4 FINAL CONCLUSION.....	156
BIBLIOGRAPHY	158
APPENDICES	170
Appendix A: Letter Requesting Permission to conduct Research in Churches in Northern Nigeria	170
Appendix B: Letter Granting Permission to conduct Research from CAN’s President	172
Letter to Churches in Northern Nigeria to grant permission to conduct Research ..	172
Appendix C: Some Pictures of Reality of Religious Violence in Northern Nigeria and places of Field Research.....	174
Appendix D: Questionnaire.....	179

CHAPTER ONE

1.0 INTRODUCTION

1.1 BACKGROUND TO THE STUDY

In obedience to the “Great Commission”¹, Christians have been mapping out strategies on how to make disciples of all nations. In this act of disciple-making, I have noticed that there are many religions, occults and Christian cults in the world that have many followers that must be reached for Christ. These religions that have to be reached for Christ by Christians are among others, the followings: Judaism, Islam, Baha’I, Hinduism, Taoism, Buddhism, Sikhism, Slavicneopaganism, kemetism (Egyptian neopaganism), African Traditional Religions, Vodun (voodoo), (List of religions and spiritual traditions-wikipedia, the free encyclopedia 2015); Christian cults, including, Christian Science, Church of Armageddon , Divine Light Mission, Eckankar, Jehovah’s Witnesses, Mormonism, Rosicrucianism, Gray message etc., (Slick 2015) and occults, such as, The Black Hand (Top 10 occult secret societies 2015) Brotherhood, Freemasonry, Fraternity of the Inner Light, Servants of the Light, Sisters of Light (Good Occult Fraternities-Religion-Nigeria, 2015), etc. These religions, Christian cults and occults are, at present, existing in Nigeria. But some of them are not officially allowed to be practiced. Those that are officially allowed include Christianity, Islam and African Traditional Religions.

Among these world religions, occults and Christian cults which Christians have tried to reach and are still trying to reach is Islam, which is one of the major religions of the world with a large population of followers. This fact is justified by Segun Adekoya (2004) who expounded that, the second largest religion to Christianity in the world is Islam, with an estimated 1,5 billion Muslims to 2,1 billion Christians (World Religions ~ populations pie chart statistics list. http://www.age-of-the-sage.org/mysticism/world_religions_populations.html. Accessed: 6 August, 2017)². This religion poses challenge to Christianity since its birth up to date. Woodberry (2000) confirms this, as he posits that, “Islam is the largest non-Christian religion in the world. It is the only faith to supplant Christianity in the large geographical regions, and has proved the most resistant to Christian missions since its rise in the early seventh century.”

¹ Great commission is also known as the Lord’s command to his Church on earth to bring sinners to his kingdom and make them all his disciples. It is specifically found in the book of Mathew, chapter twenty eight, verses nineteen to twenty (Mathew 28:19-20).

² Another source estimates that in 2017 the Muslim population was at 2.18 Billion, with an annual increase of 1.84% and the Christian population was at 2.1 Billion, with a growth rate of 1.32% p.a. (<http://www.religiouspopulation.com/World/> accessed 20 Jan 2018).

Its followers are less susceptible to Gospel message. Globally, Christians have suffered series of attacks from some of them as they try to reach them with the Gospel of Jesus Christ. This experience is very common in the Middle East (Palestine, Lebanon, Iraq, etc.) and Africa (especially Sudan and Nigeria). Islam has gained the ground numerically in Africa especially the northern part of the African Continent with population of 167 131 245 to 6 410 368 of Christianity. At the present, in the whole North Africa Islam is the dominating religion. (Stencel, 2010).

According to the history of Christianity it is recorded (Fuller, 2001) that people of North Africa first practiced Christianity alongside Africa Traditional Religions. Afterward, Islam came and overran Christianity. In succeeding over North Africa region, they spread their religion to all African countries that Christianity is flourishing and rooted. Two methods helped them to succeed: 1. "Subtle method and 2. Violent method."³ (Wooberry, 2000:505-506). They adopted subtle method as a gentle way to Islamise people of Africa while they considered violent method as the last method after subtle method, to be used to establish Islam in any territory. In achieving the aim to Islamise Africa, Muslims entered Nigeria through Bornu in Northern Nigeria. They began to execute their methods in turning the whole Nigeria to Muslims. The worse of the methods which has caused lots of lost to Christians is violent method.

In this violent method, series of persecutions have been recorded in the northern part of Nigeria against Christians since modern time (19th and 20th Centuries). The record shows that since 1966, Christians have been facing serious persecutions. Between 1966 and 2014 the attacks lunched by Islamic jihadists against Christians were numerous, severe, brutal and destructive. So these recurrent attacks had feared some Christians, mission agencies, missionaries and churches to abandon mission work in Northern Nigeria and vacate the region for dear lives.

For this reason, it calls for effective strategies that will reduce these attacks from Muslims jihadists. These will reduce loss of lives, properties and looting of Christians' belongings. Then the great commission will be fulfilled and the church will be justified before God for their obedience and response to the Great Commission among Muslims.

³ Based on my observation as a citizen of Nigeria who has had relationship with Muslims and lived among them, I categorised the methods they are using for Islamising Nigeria into two as it is mentioned in the text. These methods are confirmed by J. Dudley Woodberry (2000:505-506) as he called them- Peaceful and militant means.

Mission work cannot be abandoned in the face of persecution, but looking for the tenable ways to make disciples of the Islamic adherents is necessary before they force their religion on Christians. Consequent upon the foregoing, I would like to carry out my research work on the topic, “Towards New Approaches in Missiological Encounters with Muslims in Northern Nigeria.

In the section above I have sketched the background to my research. I have highlighted the precarious conditions Christians find themselves in relation to Islam, especially in terms of their calling to do evangelism. I have also pointed out the counter dual approach of Muslims in reversing Christian missions and imposing their religion on them. In the next paragraph I will construct both the problem statement and the rationale of the study, so that it makes sense why I have embarked on such a study.

1.2 PROBLEM STATEMENT

A ‘Problem Statement’⁴ is according to Ayandokun (2014), a map to the study, here the researcher makes known to the readers that there is a problem which requires research attention. In the light hereof, I state that, it has been observed that the rate at which Muslim jihadists are persecuting Christians in recent times, especially in Northern Nigeria, has grown significantly. (Cook, 2012). These persecutions have claimed lives of many Christians. Besides the killings, the properties owned by Christians have been destroyed and looted by the jihadists. It is evident that many of these jihadists use persecution of Christians as a means to enrich themselves (see section 2.5.2 in chapter two and section 4.1.3 in chapter four for details). As a result of the severe persecutions, many churches or mission agencies have decided to abandon mission work in predominantly Muslim areas, thus effectively calling for missionaries to return home. The calling home of the missionaries grants the jihadists the upper hand to turn the whole place into Islamic community. Subsequently, such Islamic operations spread to the other parts, which were considered to be Christian communities (Cook, 2012). The fundamental problem is silencing the Great Commission of the Lord Jesus Christ (Mt.28:19-20) and the removal of Church and Christian witness from the communities.

⁴ A problem statement is the description of an issue currently existing which needs to be addressed. It provides the context for the research study and generates the questions which the research aims to answer. The statement of the problem is the focal point of any research. A good problem statement is just one sentence (with several paragraphs of elaboration) (Bwisa 2008).

The nature of the problem is accentuated by the activities of Bokoharam (see 2.5.2.3 in chapter two).

1.3 THE RESEARCH QUESTION

I have in the previous section outlined the research problem. This leads to critical questions that must be asked in order to address the problem. These questions include:

- 1) What must be done in order to eliminate or at least reduce the rate of persecutions against Christians or Christian missionaries;
- 2) What must be done to protect the right of Christians to live wherever they chose, and to protect their properties from being taken as a result of the persecutions; and
- 3) What must be done to enable missionaries and Christians in general to continue to make disciples for Christ, in obedience to the Great Commission?

These questions are key and form a core of the numerous questions that may asked in such contexts. There are obvious assumptions that seem to underlie such persecutions and the prohibition of the spread of the gospel of Jesus Christ. These should form my Hypothesis statement.

1.4 THE RESEARCH HYPOTHESIS

The Islamic jihadists are seemingly propelled by particular motives. These motives should be understood, dealt with and remedial approaches adopted.

- 1) Why the Islamic jihadists believe that by looting and taking over the property of Christians is part of their reward by Allah their God? The first hypothesis here is that, Islamic adherents and /or jihadists believe and operate under a particular theology that influences their violent activities;
- 2) Why the Islamic adherents' reign of terror leads to missionaries leaving areas in which they dominate and even silence Christians from sharing their faith in Christ? The second hypothesis is that, Islamic adherents and/or jihadists are indoctrinated into monopolising areas where they exist and are intolerant of other faith formations, especially Christians;
- 3) Why are Christians, in general, and Missionaries, in particular, susceptible to Islamic attacks?) The third hypothesis is that, Christians/Missionaries/etc. are susceptible to

Islamic attacks due to open preaching approach they use as they witness to Muslims and/or building of big auditorium in an Islamic community.

These hypotheses will be subject to careful investigation as this dissertation unfolds.

1.5 THE RATIONALE AND THE RELEVANCE OF THE STUDY

Where issues of life and death are at stake, the Church cannot keep quite. The Church is called upon to preach life, as its Head Jesus Christ is the “⁵Giver of Life, and is life itself.” Persecutions are forces of death and destruction. It is, therefore, the message of Christ to the Church to be advocates of life and to put in place life-giving measures, and as such to be a beacon of hope in the midst of despair. This study must therefore address this important element of being human and Christian.

The rationale of this study is, primarily, meant, 1) to save lives, 2) to safe-guard the property of Christians and their families, and 3) to ensure Christians continue to live a fruitful life as believers and witnesses of Christ; and secondarily, it is meant, 1) to create a Christ-like non-confrontational atmosphere of co-existence between Muslims, Christians and other citizens; 2) to provide models of non-threatening encounters in a world that is polarized by diverse beliefs, philosophies and lifestyles.

Therefore, the study shall be relevant to Christians and missionaries who are living and working in Northern Nigeria among Muslims in this Twenty First century as to achieve above stated elements of the rationale of the study.

Having outlined the rationale and the relevance of this study above, I need to clearly state the purpose and the objectives of the study.

1.6 PURPOSE AND OBJECTIVES OF THE STUDY

This research has as its main purpose to come up with approaches that will address the research problem outlined above. In doing so, it will have to recognize that there have been earlier strategies that Christians used to in their encounter with Muslims in history. I will investigate these strategies and analyse them. I will then inquire into their short-comings and their failures seeing that persecutions continue. Thereafter I will finally come up with well-defined approaches. To assist in that I do empirical research test the proposed models and to refine them against the methodology I will adopt in coming up with final approaches on encounter with Muslim counterparts. As I design these approaches I will be mindful of the rationale and

⁵ (Cf. Psalm 36:9, John 3:16 and John 14:6).

the relevance I have crafted above.

1.7 RESEARCH METHODOLOGY

Research methodology⁶ is a systematic way to solve a problem (Rajasekar, Philominathan and Chinnathambi 2013). It is a science of studying how research is to be carried out. Essentially, the procedures by which researchers go about their work of describing, explaining and predicting phenomena are called research methodology. It is also defined as the study of methods by which knowledge is gained. Its aim is to give the work plan of research. (Rajasekar et al, 2013). Research methods are the various procedures, schemes and algorithms used in research. All the methods used by a researcher during a research study are termed as research methods. They are essentially planned, scientific and value-neutral. They include theoretical procedures, experimental studies, numerical schemes, statistical approaches, etc. Research methods help us collect samples, data and find a solution to a problem. (Rajasekar et al, 2013). They provide “the information on how to obtain the necessary data on which the results and conclusions are based” (Omideyi and Abiola, 1999). It comprises the research design, population and sample, instrumentation, research procedure as well as data analysis (Ibid). The research method I adopt for the study in its entirety is pastoral cycle (see section 1.11 theoretical framework for details). This is a mixed method approach in which, Qualitative and Quantitative methods feature in the broader scheme. The Pastoral Cycle is missiological methodological pitch that fits well in this scheme. It is a tool that helps clearly to articulate the findings derived from the qualitative and quantitative methods.

⁶ From the above explanation, it can be noted that research methodology and research method share common ground but still have slight difference. Base on the view of Rajasekar et al (2013) the difference between the two can easily be traced out. Research methodology is focusing on the study of method that can be used in carrying out the research, while research method is focusing on the method used to carry out the research. In spite the slight difference the two are inseparable, because some people used them interchangeably. As to Omideyi and Abiola (2013), research methodology is the methodology used in carrying out the research. To these later scholars there is nothing different between the two terms. I think their views are tending toward the same direction without confusion at all.

However, this section deals with the methods used in collecting data for the research. The study adopts simple survey method for the collection of data and relevant information for the study. There are two things that will be discussed here below namely: Research design and Research Techniques.

1.8 RESEARCH DESIGN

According to Tunde-Akintunde (2013:29-30) a research design encompasses the methodology and procedures employed to conduct scientific research. The design of a study defines as the type (descriptive, correlational, semi-experimental, experimental, review, meta-analytic) and sub-type (e.g, descriptive-longitudinal case study), research question, hypotheses, independent and dependent variables, experimental design and, if applicable, data collection, methods and statistical analysis plan. Research design can be described as the plan, structure and strategy of investigation conceived so as to assist the investigator to obtain answers to research questions as well as control any factor that may invalidate the result of the investigation. (Omidoyi and Abiola, 1999).The research design is a layout of procedures a researcher should use for testing his assumptions or hypotheses.

In line with the above views of research design, this study will be designed into a two-pronged approach:

- 1) Firstly, the study will do a literature study of the Christian-Muslim encounters with special reference to Northern Nigeria. In this study the relevant general literature will be consulted, and then narrowed to specific objectives I have specified above.
- 2) Secondly, the study will engage an empirical study in which questionnaires will be used to gather data from informants. The views of respondents will be sought by using close ended questionnaire which will include the analytical process of the data collected from the respondents. The survey hopes to acquire a realistic and practical overview of present conditions and present needs in order to arrive at informed decision making by uncovering, interpreting, synthesizing, integrating data and I hope to point to implications and interrelationships (between Christians and Muslims in Northern Nigeria). In short, the importance of the survey lies in the possibility of applying its findings to a larger section of the population. (Omidoyi and Abiola, 1999).

1.9 RESEARCH TECHNIQUES

Research techniques are the ways the research work is carried out which this section intends to deal with. (Omidoyi and Abiola, 1999). It encompasses research instruments, validity of

instruments, Research population and sampling, that I will discuss below. In addition, the technique used for collection of data and analysis, and analysis of research data collection shall be equally explained below.

1.9.1 RESEARCH INSTRUMENTS

The instrument to be used for this study is a questionnaire⁷ (see Appendix D). This is an instrument for collecting data in a survey research. It is a self-report data collection instrument that each research participant fills out as part of a research study. (Taiwo, 2013:59). In this study, questionnaire will be formulated from the research topic for respondents to answer in order to avoid ambiguity. That is, the questionnaire will be close ended to achieve clarity and precision. The respondents are required to fill the questionnaire with appropriate answers. The research questionnaire will be divided into four sections: Section A, B, C and D. In Section A, personal information is requested. This information will include Sex, Age, and Marital status, Position in the Church, denomination and Academic qualification. Section B shall contain the causative factors of persecution against Christians from Muslims. Section C shall deal with the effect of the persecution from Muslims against Christians, while section D shall be possible approaches towards encountering Muslims with the Gospel of Jesus Christ.

1.9.2 VALIDITY OF INSTRUMENTS

The questionnaire that was used was formed in a very simple way to make the respondents to understand the information very well. The questionnaire was shown to my supervisor and the university's committees responsible for validation.

1.9.3 RESEARCH POPULATION AND SAMPLING

The population is the larger group of items (People, Schools, Local governments etc.) that the research will seek to make conclusions about. (Janvier, 2004). In research and statistics the term, population, is used in a more specialised sense to include not just people, but also institutions and things. For the purpose of this research, the term, population, will be taken to

⁷ It is used when factual information is desired (i.e. information that cannot be easily obtained by observation or not readily available in written or electronic form). It usually includes a set of standardised questions that explore specific topic and collect information about demographics, opinions, thoughts, feelings, attitudes, beliefs, values, perception, personality and behavioural intentions of research participants. Questionnaire data are useful for descriptive and explanatory studies, hypothesis testing and model building. (Taiwo, 2013:59).

mean all the members of the target or the study group as defined by the aims and objectives of the study. (Nwana, 1981). The sample is a representative group to the population. It is smaller than the population making it possible to survey. Yet the sample is representative of the whole population so that what is discovered from the sample can be applied with some confidence to the whole population. The sample should be people who fall into a similar category. (Janvier, 2004). Those chosen from the group, to represent all the members of that group, represent the sample. (Obioma, 1988).

The population that was used for this study is Christian Churches in Northern Nigeria. The research is focusing on the three categories of people in the Church: the pastors, missionaries, and lay people who live and work among Muslims in the affected areas from age eighteen and above. Since the whole missionaries, pastors and members of all Christian churches in Africa cannot be covered at the same time, and due to financial and time constraints, the research was carried out among the Christian Churches in Northern Nigeria where the highest population of Muslims is found in Nigeria and also affected by persecution through Islamic jihad. Therefore, fifty copies of questionnaire, which were interpreted in percentage, were prepared and distributed among the respondents both male and female who were selected at random from the selected denominations (Baptist, Anglican, Methodist, Presbyterian and Pentecostal) as the sample group. Hence, ten copies of questionnaire were distributed to each denomination.



Figure 1: Nigeria Map showing the region where Christians are facing serious persecution (Northern Nigeria).

1.9.4 TECHNIQUES OF DATA COLLECTION AND ANALYSIS

The technique that was used by the researcher for collecting the data for the study was a distribution of validated questionnaire to the respondents. Since the research work was a field work research, I went to the base of the respondents to collect the data through distribution of the research questionnaires. Thus questionnaires were distributed among the pastors, lay people and missionaries working in the Muslim community.

The method that was adopted in this analysis was simple percentage. This was based on the proportion Yes or No or Not sure. The data was analysed by using descriptive statistics, which included pie chart, histogram and charts in order to show the clarity of the findings. For more information on this discussion go to chapter four.

1.9.5 ANALYSIS OF RESEARCH DATA COLLECTION

The data that were obtained were presented and analysed based on the questionnaire. The statistics description is in percentages. Each research hypothesis was separately analysed with table, pie chart, histogram and chart according to the individual respondent's answers.

1.9.6 ETHICAL CONSIDERATIONS

This study is going to involve a survey among Christians in Northern Nigeria. Since it involves people who are affected by violence and safety issues are therefore paramount, it is therefore a highly sensitive study with many risks. However, since the objectives of the study is in fact to get rid of these conditions of threat to life, it is very important to conduct such a study responsibly. Therefore, I intend conducting the study in a manner that will ensure the safety of the participants. I will, therefore, apply for Ethical Clearance from the University and also investigate through research and personal inquiry the most appropriate means of conducting such a research in areas of high risk. The study, as indicated would not include children or any 'vulnerable categories of persons'⁸.

1.10 PERSONAL STANCE

I am an African. I am a Nigerian. I am a pastor and evangelist tasked with a calling of doing evangelism and missions according to the Great Commission. I have lived in the Northern district of Nigeria before. My heart's desire for Africa, and therefore Northern Nigeria, is a continent worthy of living in without fear of terrorism. I dislike seeing my people being killed

⁸ Vulnerable categories of Persons refer to people that are in serious dangers in the area, especially those who are in a hide out for dear life.

and their properties being destroyed. I strongly believe that it is not the will of God that Africa should perish. I believe the will of God for Africa is to grow and become a destination of abode for people of other nations of the world and a place of peace and rest for all Africans. I always dream of Africa as a continent of harmony and peace in the nearest future if we all do the will of God by submitting to Him in obedience. But the pathetic situation in many parts of Africa is terrorism that has pervaded the continent to the present and has claimed so many lives, properties and destroyed the wealth of so many people, especially Africans.

I also undertake this study as a minister of the word, as a theologian and a simple believer. In my hope for glorious, harmonious and peaceful Africa, I have found rest in the faith that holds on to the God almighty who manifests Himself as Father, Son and Holy Spirit that can be reached through His son Jesus Christ alone (John 14:6).

1.11 DELIMITATION OF THE STUDY

This research work aims at investigating the missiological strategies for encountering Muslims in Africa, with specific reference to Northern Nigeria in our time. It shall be limited to pastors, lay people, and missionaries of the Christian Churches living and working among Muslims. I will not include Muslim counterparts as to avoid creating another violent scene when the field research is being carried out. So I should not be expected to collect data from Muslims living in Northern Nigeria. I have chosen Northern Nigeria because it is one of the most affected parts in Africa in terms of violent confrontations between Muslims and Christians. The survey will cover the three northern political zones (North-East, North-West and North-Central) and some of the affected states/cities in this twenty first century within these political zones. Therefore, the hotspots (Borno state, Yobe state, Gombe state, Plateau state, Kaduna state, Niger state including Federal Capital Territory Abuja) in these three northern political zones shall be covered. This study should be completed within the time prescribed by the university, namely three years, and may be continually adjusted in terms of the survey and its processes to remain within this period.

1.12 THEORETICAL FRAMEWORK

The theoretical framework of this research is Pastoral Cycle. It is also called cycle of mission praxis/Missionary Praxis Cycle in the Discipline of Missiology, at the University of South Africa, Pretoria where it was adapted. Pastoral Cycle was formulated and developed by Holland & Henriot (1983) and Cochrane, et al (1990). It is called pastoral cycle because it portrays the

ongoing process (Karecki, 1999:14). The cycle combines the action and reflection in a way that leads to social change or transformation (Karecki: 14). The pastoral cycle has four stages as it is diagrammatically represented below:

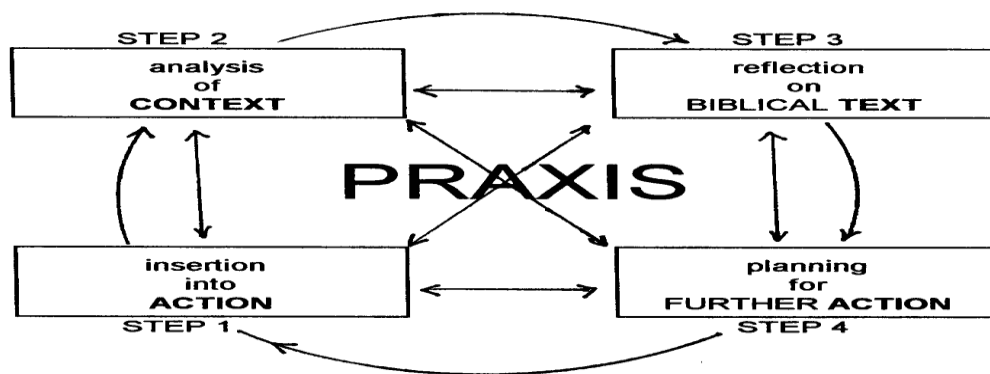


Figure 2

Figure 2: Showing Pastoral Cycle Praxis or Cycle of Mission Praxis

Stage one: Insertion. This is also called Identification by Karecki (1999:11). Luzbetak (1988:215-216 in Karecki, 1999:15) defines it as “being in communion and communication with the local community.” It assumes “active participation in the community’s life in which the sense of solidarity is built up.” Here we seek to know what is happening and how we can make the change we are expected. That is we are more concerned about the lived experience of the local community, their feelings and our missiological response to it (Holland & Henriot ,1983:8-9).

Stage Two: Context Analysis. This is explained as “the use of analytical tools to unlock the hidden factors and consequences at work in a specific context” (Karecki, 1999:11). We seek to know why things are the way they are and those who control them.

Stage Three: Theological Reflection. This is what is known in the figure above as reflection on biblical texts. It is “the process of reinterpreting the bible and Christian tradition in light of a person’s experience of identification and data uncovered through context analysis” (Karecki: 11). We seek to discuss God’s/Bible’s stands about the person’s experience and what the data have unveiled from the context analysis.

Stage Four: Planning for Further Action. This is the last stage of the pastoral cycle. It is what is called planning for further action. It is also known to be strategies for Mission (Karecki 1999:11). It involves “future planning for transformative action which relies on insight gained

in the other steps of the cycle” (Karecki:11). Alawode (2013:60) simplifies it and calls it pastoral planning. Being a pastoral planning, it involves “decision making, plan for new action and evaluation” (Alawode 2013:61).

1.13 LITERATURE REVIEW

A number of scholarly works have been done in the area of the missiological strategies for reaching out to Muslims in Africa. Some of them dwell on historical perspective of missiological strategies to Muslims from the Earliest encounters to Postmodern time, such as, Warren (2002), AL-Masih (C.P.), Akintola (2010), Aday (1988), Lovering (1967), Fuller (2001), Cheesman (1989), Tucker (1983), Boer (2003), Audi (2001), Kolawole (2007), Opuni-Frimpong (2012), Cowley (1988), Bamigboye (2010). While a few others dealt with historical description of the northern Nigeria Muslims that discuss the base, socio-educational life, socio-cultural life, Socio-economical life, the religion and the worldview of the northern Nigeria Muslims, like Crampton (2004), Clement et al (1996), Newbign (1984), Alabi (2013), Awoniyi (2013), Abbas (2010), Lateju (2002), Anie (2002), Larson (1992). Yet, others also researched into historical perspective of persecution against Christians in the Northern Nigeria in which three things shall be discussed namely: One, Persecution in nineteenth century and twentieth century, two, persecution in twenty first century, and third, Causes and implications of persecution to Christianity, for example, AL-Masih (n.d.), Okenwa (2006), Ayegboyin (2005), Uthman (2010), Turaki (2001), all are relevant in reviewing this aspect.

For clarity, the discourse is categorized into four:

1. Historical Perspective of Missiological encounters with Muslims from 313 CE to 2000 CE-Today.
2. Historical Description of the Northern Nigeria Muslims: encompasses Base, Socio-Educational life, Socio-Cultural life, Socio-Economical life, the Religion and the Worldview of the northern Nigeria Muslims
3. Historical perspective of the Persecution against Christians in Northern Nigeria from nineteenth century to twenty first century.
4. On Methods of Encounteriology

However, almost all the above mentioned sources are relevant and supportive to my view on this study except Okenwa (2006) and Uthman (2010) who hold the view that contradicts the

fact of this study, specifically, on the grounds that violence is not the Quranic command and that Christianity is not the hope of the world but Islam does (see chapter two: section 2.5 for details). The quranic verses and literature that prove the order of the violence against non-Islamic people (e.g. Jews and Christians) and counteract the view have been sourced for, like Sura Repentance 9:29-30, AL-Masil (n.d.).

Some other relevant books and Journals have been contacted in conducting the study such as Shelton (2008), Alade (2008), Borthwick (2000), Badran (2007), Bosch (1991), Carroll Stuhlmuehler (1983), John Stone (2001), Kane (1989), Leonard (1995), Mallouhi (2000) , Mayers (1987), McDowell and Zaka (1999), Peters (1981), Peters (1984), Peters (1981), Reed (1985), Royer (1989), Stakes, (1984), Shelton, (2008), Timothy (1989), Trimmingham (1980), Tsoukalas (2001), Walston (2002), Winter (1992). The researcher still has the intention to source for more information from libraries, internet, Journal articles and interview with the persons who have had personal experience (or observation).

The information that will be extracted from the sources above will be used to support the researcher's ideas on the aspects of this section. Reviewing other scholars' ideas authenticates the views of the researcher and establishes the facts on the subject. The next section deals with structure of the dissertation.

1.14 STRUCTURE OF THE DISSERTATION

Overview of the structure of the Dissertation is as follows:

1. Chapter One⁹ deals with the introductory part of the thesis, which forms the theoretical framework of the study, and includes background to the study, problem statement, purpose and objectives of the study, significance of the study and research hypotheses.
2. Chapter Two has to do with literature study on Insertion: Christian Encounters with Muslims in History. Therefore, this chapter will examine the historical perspective of missiological strategies to Muslims from earliest possible times to twenty-first century, and the historical perspective of persecution against Christians in Northern Nigeria -

⁹ This study/research is allowed to proceed into a full research on the acceptance of this chapter as a RESEARCH PROPOSAL by the University's Higher Degrees Committees.

this will be a catalyst to aid the research work. Examining this with the support of literatures will unveil the historical efforts of Islamic adherents against Christians and will enable Christian missionaries, churches, mission agencies and individual Christians that are willing to witness Christ among Muslims to witness effectively in the future. This will also enable the researcher to investigate missiological strategies that can be used to reach Muslims in Africa in the twenty first century.

3. Chapter Three deals with Context Analysis of Northern Nigeria Muslim. It examines the historical description of the northern Nigeria Muslims with the aid of the relevant literatures- this will help to have basic knowledge of the people called northern Nigeria Muslims and help us to know what strategies will aid the productivity of our Mission efforts among them.
4. Chapter Four deals with the empirical research, which presents a survey on Christian-Muslim Encounters in Northern Nigeria: A continuation of Context analysis in Chapter three. It will examine how data was collected and processed. The analysis of the data collected and discussion on the findings will fall under this section.
5. Chapter five deals with Theological Reflection on Missiological Strategies of Christian Encounters with Muslims. It discusses the Missiological questions. It will apply the most recent theories in missions to the contexts such as raised by this study. It will apply tools developed in the Discipline of Missiology as a way of unravelling the subject matter and coming up with interpretations and understandings that speak to the objectives of the study.
6. Chapter Six will deal with Planning for Further Action: Proposition of New Missiological Approaches/Strategies in Missiological Encounters with Muslims in Northern Nigeria and Conclusion-our concluding part of the study in which the summary, recommendations and suggestions will be made base on the findings from the research. This is where the researcher will draw conclusion and formulates the theory that will help the course of Missions as the Christians and missionaries are pressing on in reaching Muslims for Christ in twenty first century base on the research findings without exercising fear as they keep witnessing in the difficult places.

CHAPTER TWO

INSERTION: CHRISTIAN ENCOUNTERS WITH MUSLIMS IN HISTORY

2.0 INTRODUCTION

In the previous chapter, I have discussed the prevailing circumstances that sent a red signal to the mission work in the predominantly Muslim areas. I shall devote this second chapter to Insertion (i.e. Identification stage), the first step of the cycle of Mission Praxis discussed under theoretical framework in Chapter One. Insertion, according to Cochrane (1991:17 in Kumalo, 2001: 39), describes the present action and faith experiences of theological practitioners. It locates pastoral responses in the lived experience of individuals and communities. In view of this definition I shall discuss here Christian encounters with Muslims in history, i.e. how the church had responded to the conversion of Muslims right from the inception of Islam to date. Doing this will help me to trace and evaluate the missiological strategies used by the church in the time past as a way forward for the development of new approaches or strategies to reach Muslims in this twenty first century of Islamic hostility to Christianity, even in their predominantly areas. This is because, God's most concern is the redemption of the lost souls in the world in which Muslims are ones and he is rightly there working among them, demanding Christians to join him. "God wants to redeem human beings from "Satan"¹⁰ and reconcile them to himself so we can fulfill the five purposes he created us for: to love him, to be a part of his family, to become like him, to serve him and to tell others about him. Once we are his, God uses us to reach others. He saves us and then sends us." (Warren, 2002:325-326).

The purpose of saving others was not realized by the Christians in Ethiopia at the early inception of Islam. They had all opportunity to witness Christ to the followers of the new

¹⁰ Satan is a Hebrew word, meaning "adversary." He has so many names and limited by time and space; but plays negative roles in the life of God's creation; operating with demons to accomplish his mission on earth (Gruden, 1999:175, Heward-Mills 2012: 395-408 and Boice, 1986:193). Satan is an angelic being who had been noted in the scripture as the author of sin into human race (Cf. Olumide, ??:46, Bloesch, 2006:167-168, Genesis 3:1-6 and Romans 3:23). He caused the spiritual separation between God and his creation (humanity). He thwarted the first relationship between God and humanity and made the fellowship enjoyed with God becomes difficult and impossible before (Genesis 3:1-15). God's love to restore the relationship and re-establish their fellowship with him made God to enter into the world on redemptive mission. So, it is God's will that all humans should be saved (from sin and Satan) to his kingdom. (Cf. John 3:16, Romans 3:24, Fuller 1996:1, Bloesch 2006:173-174 and Abolagba 2007:93). Satan is always opposing God's work of redemption by working against the Gospel for humans not to have access to redemption in Christ Jesus (Cf. Purdie 1972:84).

religion. When the good numbers of them fled Mecca their place of abode to Ethiopia for security of their lives, the Christians received them well and gave them all needed. Except One thing that is most needed, they failed to offer these people. They failed to preach Jesus Christ to them. They left this small group unreached for Christ.

The small group that was left unreached in the early time of its inception with gospel by the Ethiopia Christians eventually grew bigger and become a challenge to Christians all over the world today. God who knows what they will turn to in the future against Christ, his gospel and his followers, providing the opportunity for the evangelization of this small group. Due to insensitivity of the Christians then gave room for this group to outgrow in number and size. Christians in Ethiopia were carried away with new religion adherents' tricky defense of their acclaimed similar faith with Christians. They failed to explain to them the differences hold that would have helped them to convert these people to Christianity (Al-Masih n.d.:12-13).

However, failure to evangelize the Islamic adherents at early beginning of Islam has landed Christians in trouble globally. Almost every nation of the world where Christianity is flourishing is experiencing the intense persecution of Muslims against Christians. The movement of Holy war against Christian Community in Africa is growing wildly. There is need to pay attention to it before the whole Africa will turn to Turkey-Turkey a Christian Community that was overrun by Islamic jihadists and overturned to Islamic community. Nigeria especially Northern part as key focus is among the communities where Muslims are found in Africa that Christians are facing serious persecution. That is why Northern Nigeria becomes important for this study.

Therefore, as I have said above, in the next sections of this second chapter, I shall concentrate on the missiological encounteriology with Muslims in history from the inception of Islam to postmodern time; under which What is Islam?, The Expansion of Islam across the World and into Africa, 20th/21st Century of Islam and its political sophistication, The Main streams in Islam and their predominant Characteristics, and Encounters between Islam and Christianity globally and in Africa will be discussed. As this discourse will enable the Christian missionaries, Churches and mission agencies that are willing to witness Christ among Muslims have the knowledge of what had happened in the time past and are happening at the present for the effective witness in the future. It is believed that whatever obtains about Northern Nigeria

Muslims about Islamic persecution is closely related to the happening in other sides of “Africa”¹¹.

More so, abandoning missions to Muslim hostile areas is not the best option, finding another way to preach among them will save the church and the Great Commission¹² in the Muslim communities. It is therefore necessary for the study of the Christian-Muslim encounter and evaluating the missiological strategies that the Church were applied from apostolic ages to postmodern ages in reaching Muslims for Christ. This will help to know and design the helpful missiological strategies (new approaches) that can be adopted in this twenty first century to reach Muslims in Africa for Christ without or with less persecution: Because this twenty first century has witnessed more than enough violent attacks against Church and Christian missionaries in Africa. Going through the history from the beginning of the Christianity to this century is imperative as we will be able to see how God had prepared the ground before the inception of Islam. But before that, “What is Islam?” will be examined.

2.1 WHAT IS ISLAM?

The word Islam has two Meanings “one refers to the religious system of Muhammad, the other to the Mohammedan world. Islam therefore means the doctrine, or the disciples of Muhammed. Islam is said to be the major world religion that originated in the Middle East after Judaism and Christianity” (Alabi, 2013:241).

Islam is established by prophet Muhammed, an Arabian man in the seventh Century CE in Arabia (Alabi:241). Muhammed, the founder of Islam was born in CE 570 and died in 632 CE (Fuller, 2001:53). The adherents are Muslims, who perform religious duties, rituals and other works to satisfy Allah (Awoniyi, 2013:4).

The word “Islam” originally comes from the Arabic term “Salam” (this generates the word Salaam: Peace). It also means “Submission to Allah” Islam means Peace Attained through Voluntary self- Surrender to God. Therefore, “a Muslim is the one who strives to submit his

¹¹ Africa in its original usage referred only to the region around Carthage, but later adopted a dual designation, that of —a part of whole or whole of a part (Miller, 1985:10 in Banda, 2010:18). But I consider the term Africa as the continent of black race that is divided into five parts namely: Central Africa, Eastern Africa, Northern Africa, Southern Africa and Western Africa (see Chapter One of this dissertation under Terminology P.4).

¹² By Great Commission is meant the missionary instruction given by Jesus Christ to Christians on the occasion of his departure on ascension day as recorded in Mt.28:16-20, Mk.16:15-16-and Acts 1:8

will to Allah”. However, Islam is more than this, because it is not a simple system of doctrines and religious practices, but it is a complete civilization. It is also the following: It is faith; it is a rite; it is a law; it is ethics (deals with moral issues); it is a political institution; it is a culture; and it is spiritually (Awoniyi, 2013:4-5). So the details of how Islam started and developed shall be discussed in the next section under the expansion of Islam across the world and into Africa.

2.2 THE EXPANSION OF ISLAM ACROSS THE WORLD AND INTO AFRICA

During the Apostolic and Early Church periods (AD 30-313), there was no mission efforts by the Church to Muslims. These periods never witness the existence of Islam. So nobody was called Muslim then. But there were observably missiological strategies that would have served best in reaching Muslims at early stage of the Islam: Establishment of Churches in the continent of Africa through the mission efforts of Apostles and early Christians (Fuller, 2001: 35-36, McCain, 2004:188, Fuller, 2005:102-104 and Willis & Blackaby, 2001:159, Cheesman, 1989:41, Borthwick, 2000:39, Tucker, 1983:26), establishment of theological college also in Africa and translation of the Bible into several dialects of the people of Africa especially in the North Africa and Egypt (Fuller, 2001:41-42). After those periods mentioned above came the medieval period (AD 313-1000) during which Islam was born. It was through the past efforts of the early Church that the Christians in Ethiopia were prepared ahead of the birth of Islam and its adherents to bring to Christ’s kingdom.

Before CE 313, it cost something to be a Christian, and most people were converted because they were convinced of its truth and their own need of salvation. But in 313 the Emperor Constantine, in the Edict of Milan (a decree) made Christianity a legal religion, and in fact showed his preference for it. In CE 380, Christianity became the official state religion of the Roman Empire. It became popular to be a Christian and the Church multiplied four times in the next 100years. Many of the new converts were superficial and worldly. Controversies and political struggles for Church leadership became more common. But some good things also happened in this age Doctrinal controversies were decided in the great Church councils, Bible translation into new languages went ahead, and the gospel continued to spread to new areas (Fuller, 2001:43-44). Importantly in this section, the birth of Islam and the spread of Islam will be examined.

2.2.1 The Stage set for the Birth of Islam

Within this same period (medieval time) the stage was set for the birth of Islam. Muhammad was born into the world, in AD 570. McDowell and Zaka (1999:32) discuss in details how the early life of the founder of Islamic religion was. They expound that, Hamzrat (an honorary title) Muhammad was born in A.D. 570, the year of the elephant, in Mecca. In that year, a general from Yemen attacked Mecca, leading his army on an elephant. Muhammad was born into the dominant Quraish tribe, to the Hashimite Clan. Muhammad's father, Abdullah, died two months before Muhammad's birth, and his mother, Amina, died at the age of twenty-one, when he was only six. His mother called him Ahmad, "the praise one." From age six to eight, Muhammad was raised by his grandfather, Abdulmuttalib. After his grandfather died (in his eighties), Muhammad was raised by his uncle, Abutalib, a shopkeeper. Muhammad grew up as a shepherd, and then became a caravan trader until he was twenty five. He led successful trade caravans to Syria and Yemen. Muhammad married Khadija, a wealthy businesswoman with an Ebionite Christian background. Ebionites develop from the Jewish Christian Church after the fall of Jerusalem and were influenced by the Qumran community.

They "exalted the law, though they considered it contained false periscopes, rejected the Pauline epistles, and regarded Jesus as the son of Joseph and Mary, but elected son of God at his baptism when he was united with eternal Christ, who is higher than the archangels, but not divine....His work was that of a teacher rather than savior. From Qumran they learned dualism, vegetarianism, and hatred of sacrifices. They had their own gospel, now called the 'Gospel of the Ebionites'" (Ellison, 1978:326). Many of these beliefs have parallels in Islam. Khadijah apparently had an important influence on Muhammad (Mcdowell and Zaka, 1999:32). It is obvious that some of the beliefs in Islam must have been as a result of Muhammad encounter with Jews or Christians in his days. In addition to the fact that most doctrines in Islam are likely borrowed from Jew or Christian, Chapman (1989:115) elucidates, "if we go on to attempt to explain all these common elements, the most obvious suggestion (which of course is totally unacceptable to Muslims) is that Muhammad must have heard of these ideas either from Jews or from Christians, or else that these ideas had already been absorbed into general religion of Arabia."

When they got married, Muhammad was 25 years old and Khadija was 39 or 40. Khadijah had been twice widowed before her marriage to Muhammad. She bore him two sons and four daughters, and died at the age of 65. Their youngest daughter, Fatima, was the only one to live

to adulthood. She married 'Ali, the son of Abu Talib, Muhammad's uncle (Mcdowell and Zaka, 1999:32-33).

He founded, a religion called Islam-A religion that is monotheistic in nature. That is claimed to worship only one God. Mohammed emerges as a religious leader due to his wife's, Khadija, persuasion and her plea to her four daughters to recognize her husband (their father) as prophet of Allah. According to Al-Masih (n.d.:6) in his book "Holy war in Islam", Islam was first instituted in Mohammed's family. His wife, Khadija, persuaded him that he was indeed a prophet of Allah. She also convinced her four daughters to acknowledge their father's prophethood. When Mohammed proclaimed Islam during his first years in Mecca, he was protected and supported mainly by Khadija's Wealth and influence.

The Opposition of the majority in Mecca toward Mohammed and all Muslims continued to increase. The total boycott against him involved all who followed or guarded him. As a result, they could no longer buy or sell. Without the protection of their tribes, solitary Muslims lived under constant threat of death. Mohammed found shelter in the company of his rich wife, Khadija, and his paternal uncle, Abutalib, who headed a large and strong family. No enemy dared touch the prophet out of fear of his powerful clan. The traditional obligations of the tribe forced Mohammed's relatives to guard their extraordinary kinsman, despite their true feeling toward him. Thus, the rule of familial protection shielded Islam which would otherwise have been blotted out at its inception (Al-Masih,n.d.:12).

When the persecution from Meccans was becoming unbearable against Muslims in Mecca, the Muslims fled to Ethiopia (A Christian Community) to seek protection from Christians. The Christians in Ethiopia were carried away by their new religious faith which they claimed to be the same with Christian faith (Al-Masih, n.d.:12-13) as Audi (2001:3) asserts that, historically, the origin of Islam is connected with the Monotheistic religions such as Judaism and Christianity. So, they demonstrated their love to the persecuted Muslims through good deeds. They did not lead the new comers to the real Christ (Al-masih, n.d.:13). Consequently, Islam grew and developed in a Christian environment where the Muslims were treated kindly. (Ibid).

When the church was busy and dissipating her energy on doctrinal issues for the selfish purposes, instead of them to evangelise the new religion's adherents who were increasing day by day, Islam took up and overran the whole community. One of the things that aid the spread

of Islam in North Africa is “theological problems and political struggles”¹³ in the church. This results to complete taken over of the places that Christianity was flourished before by the Muslims. (Boer, 2003:24-165).

2.2.2 The Spread of Islam from Middle East to the World and into Africa

During all these years, ecclesiastical and imperial politics used theology for their own purposes. Out of these “controversies”¹⁴ arose much bitterness, persecution, and division in the church. Long before it was all over, the Muslims had over run Palestine and Syria, as well as Egypt and North Africa. This was the beginning of the end for the church in these large and formerly fruitful Christian areas (Boer, 2003:165).

After the death of Mohammed in 632, Islamic adherents continued to spread Islam, especially to the areas already won for Christ by Christians (Boer, 2003:147). Islam spread to Jerusalem in 638 CE by conquest through Caliph Umar who succeeded the first caliph Abu Bakr (after his death in 634 CE). Islam gained its entrance to Europe from Jerusalem as a result of the Church efforts (Crusades) to reclaim Jerusalem from Muslims, between 1096 CE to 1291 CE (Islam and Europe Timeline 355-1291CE (<http://www.thelatinlibrary.com/imperialism/notes/islamchron.html>): Accessed: 07/08/2016).

From Arabian Peninsula, Islam spread to Asia, especially southeastern Asia by trade and conquest through Arabian traders who were Muslims in 7th century precisely (Islam in Asia: Introduction <https://www.whyislam.org/muslim-world/islam-in-asia-introduction/>. Accessed: 07/08/2016). Islam came to America through Muslim immigrants who came from Senegambia region of Africa in 14th century and later from other countries of the world. But the actual date of its entry could not be ascertained (Islam in America. <http://www.pbs.org/opb/historydetectives/feature/islam-in-america/>. Accessed:07/08/2016). The spread of Islam to

¹³ See Boer (2003:24-165) When the gospel came to the Greeks, they accepted it in faith and examined it with their intellect. Their faith produced eastern theology. With the aid of their theology, they studied the Christian faith, the central figure of which is Christ. It was to him that Greeks gave all the attention of their deep minds. We have how they studied the relationship of the son to the father. During more than seventy years of discussion and debate the church decided that Christ is: a) fully God, homoousios with the father (i.e. of the same nature as the father); and b) fully man, homoousios with our humanity. These were the decisions of Nicaea (325) which were confirmed by the council of Constantinople (381). When this controversy ended, a new debate began. It concerned the relationship between the human nature and the divine nature in Christ. In one form or another, this controversy continued for more than four hundred years.

¹⁴See Fuller (2001) for more explanation on the controversies. But the controversies of that time have to do with church’s doctrinal differences. Churches and their theologians held different views on theological issues like divinity of Jesus Christ and his humanity which were later resolved in CE.313.

African continent is dated back to the early beginning of Islam when its adherents flee Mecca for Abyssinia (Ethiopia) in 615 CE due to persecution from Meccans (Al-Masih, n.d.:12-13). So from Ethiopia the new religion started spreading to all over Africa by conquest and trade (Fuller, 2001:55). The tentacle of the spread of Islam was also extended to Nigeria in which northern Nigeria plays prominent role in Islam in Africa today if not the world.

2.3 TWENTIETH/TWENTY FIRST CENTURY ISLAM AND ITS SOCIO-POLITICAL SOPHISTICATIONS

20th/21st century Islam has introduced serious socio-political sophistications, especially in Nigeria. In Nigeria several efforts had been made to Islamise the country. There have been establishment of some Islamic organizations to achieve this sole aim. Deji Ayegboyin (2005:103-104) unveils this when attempting to explain the impact of Religious Associations in the empowerment of civil society and the consolidation of democratization in the Nigerian setting in his article titled "Religious Associations and the political Dispensation in Nigeria". He expounds that, there are several nationally registered Islamic groups which are active in Nigeria for the purpose of Islamising Nigeria.

2.3.1 Nigerian Supreme Council for Islamic Affairs (NSCIA)

The first and most influential of the Islamic Organizations, this organization was established in 1973 at Kaduna with the aim of bringing all Muslims under one central organization. Evidently, its establishment was not only religiously inspired but was also politically induced. This fact is evident from its constitution which states, inter alia, that it is intended "to cater for the interest of Islam throughout the federation, to serve as a channel of contact with the government of Nigeria on Islamic matters" (Nigerian Supreme Council for Islamic affairs constitution (rev.1975). Since its inception it has been very vocal on both political and religious issues. By its internal composition the council concentrates excessive power in the hands of its president who is the sultan of sokoto. There is no doubt that the NSCIA will continue to exert much influence on the decision making body in the nation (Ayegboyin :103).

2.3.2 Jamal-at-ul- Nastril Islam (JNI)

This association, whose name means "society for the victory of Islam" was established in 1962 by the late sir Ahmedu Bello, the sardauna of sokoto. Since 1973, when the NSCIA was founded, the JNI has been relegated to second place in the order of importance. Although it was intended essentially to be an educational and missionary organization, it is no less political. Since 1965, i.e. three years after its establishment, it has been saddled with the responsibility

of organizing the funding for Islamic education in the country. Like the NSCIA, JNI is coordinated by the sultan of sokoto (Ayeboyin :103).

2.3.3 JamalatuIzalat al-BidawIqamat Al-sunna

This society is affectionately called simply “The Izala Movement.” Founded in 1978 by Mallam Idris, an imam who had served in the Army, the movement is intended to function as an Islamic Aid Group. By 1988 the movement claimed to have close to one million uniformed members who had undergone paramilitary training. The volunteers are trained in relief disaster and rescue techniques. Politically, it claims to support no party or group but any individual or groups who are prepared to champion the cause of Islam. Top government functionaries and traditional rulers in the north serve as its main supporters and financiers. The radical members of the movement clamour for an Islamic state and show open contempt for all symbols of secular Nigeria, such as the national flag, national anthem, national constitution and coat of arms (Ayeboyin :104).

2.3.4 The Council of Ulema

This organization, which is made up of fundamentalist-oriented ulema (from the North), was instituted by the executive members of the Iama’atu Nasril Islam in 1963. Its main objective is to serve as an advisory committee on Islamic affairs. The committee, which is expected to consist of forty-six mallams, is saddled with the responsibility of discussing and formulating policies on vital contemporary issues such as the Hajj, the rights and privileges of Muslims, issues relating to fasting and salat. In very recent times the council has ventured to unite various Islamic factions in the country. It has also initiated moves to establish viable Muslim project like health centres, agro-allied industries and a centre for the training of converts. It has, on a few occasions, made pronouncements which demonstrate its radical posture on religious and political matters. In the south the formation of the league of Imams and Alfas, which was founded and given currency by a Yoruba, Sheikh Abdullahi Adam El-Ilori now serves as the alternative council for the Yoruba religious leaders (Ayeboyin :104).

2.3.5 Federation of Muslim women Association of Nigeria (FOMWAN)

This body which was initiated and is more effective in the south, was founded with the aim of awakening Muslim women to their rights and duties in Islam. In recent times it has devoted much energy to supporting women’s education in both western and Islamic forms. This is, ostensibly, with the motive of preparing grounds for the involvement of women in active and useful roles in the economic and political spheres. In very recent times, it has furnished women with a forum to express their views on both religious and political issues (Ayeboyin :104).

2.3.6 Muslim Students Society of Nigeria (MSSN)

As the name suggests, this is a society of students founded in Lagos by prominent Yoruba elites like Dr. Lateef Adegbite, Alhaji Bola Adedaja and others in 1954. It has had tremendous influence on Yoruba Muslim students in tertiary institutions. In conjunction with its sister organization, the YOUMBAS, the MSS creates a forum to reach and teach the young people to gain a better understanding of Islam. The MSS organizes public lectures, symposia and debates on religious, educational and contemporary political issues (Ayegboyin :104-105).

2.3.7 National Joint Muslim Organization (NAJOMO)

Founded by Dr. Lateef Adegbite, the current secretary General of NSCIA. The association was inaugurated to organize and coordinate the activities of smaller Muslim organizations operating in the south west. It has its headquarters in Ibadan. Since its inception it has served as a means of spreading the knowledge of Islam and awakening smaller young Islamic organizations. It carries out its duties mainly through the organization of lectures, seminars, debates, workshops and open air services (Ayegboyin :105).

2.3.8 More Muslim Organisations

There are numerous Muslim associations apart from those mentioned above : These include the QudiriyyaTariga, the maitatsine movement, the Ahmadiyya movement, the Isawa movement, World Islamic call society, United Muslim Council (Lagos based), National Council of Muslim Youth Organization(NACOMYO), Islamic Redeemer's Society of Nigeria, Hisbullah Movement of Nigeria, Nawair-ud-Deen Society of Nigeria, Ansar-ud-Deen Society, Jamia'atuMuharrimMusulumi etc. (Ayegboyin :105).

More so, there have been attempts to Islamize Nigeria through the Military ruling which some Islamic adherents who eventually became presidents planned to register the nation, Nigeria, as Islamic country. In spite of their inability to achieve this, they made shariah law, indirectly, part of Nigeria constitution; even while Nigeria was using "Decree". This has created big problem for Christians in the country.

Furthermore, they have been mobilizing to take position of ruling in the country through politics-Believing that through that way they can still Islamize the country. They are with the notion that the country can be easily Islamized and influenced for Allah. They are unrest on this plan. They do not accept failure in anyway.

In addition, they have resulted to persecuting Christians in the country. They mobilize through harmful weapons to destabilize the peace of the country. This method adopted has been in place

since nineteenth century up to date, but twenty first century witnesses so many of the evil deeds of Islamic jihadists. Attempts should then be made to discuss the main streams in Islam and their predominant characteristics in the next section.

2.4 THE MAIN STREAMS IN ISLAM AND THEIR PREDOMINANT CHARACTERISTICS

There are three major streams in Islam as far as the world is concerned. I am aware of different Islamic organizations in some countries, especially in Nigeria which were organised purposely as political tactics to islamise the country in which they exist; but claim them to be means of teaching moral life in Islam to its adherents. Some of them had been discussed above under the 20th/21st century Islam and its socio-political sophistications. It is considered appropriate to concentrate discussion on the three main streams that are common to the Islam globally and their predominant characteristics. These are: The Sunni, the Shiah and the Ahmadiyya-Movement.

2.4.1 The Sunni

This is the first important Muslim sect in the world. The word “Sunni” is an Arabic word which literally means “one on the path.” The followers of this sect mostly bear the title “Najiyah” meaning those who are being saved. To them the first four caliphs were the right successors of Prophet Muhammed. They are founded by the four Imams who received the “six correct books” and belong to one of the schools jurisprudence. They believe themselves to be people of the path.

They believe so strong in the tradition of the prophet and are not ready to go the way of extremist the Kharijites who renounced their allegiance to Caliph Ali after the arbitration. They form one-over-nine of the world Muslim Population (Shorrosh, 1998:35-36, Lateju, 2002:30).

2.4.2 The Shiah

The word “Shiah is an Arabic word meaning “followers.” This sect maintains Caliph Ali as the first true Khalkhifa and Imam, the successor of Prophet Muhammed. Ali was the first cousin of Muhammed and married Fatimah, the daughter of Muhammed. They are known also as Shiites meaning “followers of the twelve.” Sunnis called them the “Rafidi” or “forsakers of the truth.” The Shiites Islam addresses themselves as “ali-mumunum” or the “time believers.” They believe Ali will appear as Mahdi at end of the world as the one rightly guided by Allah and able to guide others. They have split into smaller sects. They reject the six correct books of the Sunnis and have five collections of their own. They strongly advocate Islamic law as the rule of the government. They are numerous in Iran. (Lateju, 2002:30-31).

2.4.3 The Ahmadiyya-Movement

One of the Islam's newest sects is the "Ahmadiyya-Movement. Its members are not recognized in Pakistan due to their acceptance of Mizra Qadyani as their prophet in addition to Muhammed. They hold the belief that Jesus was crucified but did not actually die. He only swooned on the cross but resuscitated three days later in the tomb. They are largely growing in number because they send out missionaries to proclaim their faith. They have established primary and secondary schools, Quranic schools, publish tracts, run television and radio, organize open air sermon to propagate their beliefs or educate their members and non-members (Lateju:31).

Having succeeded in unveiling the three main streams in Islam it is appropriate to move to the next section to discuss the Encounter between Islam and Christianity globally and in Africa.

2.5 THE ENCOUNTER BETWEEN ISLAM AND CHRISTIANITY GLOBALLY AND IN AFRICA

In this section, I shall discuss the encounter between Islam and Christianity in two phases. Phase one will dwell on the historical account of the missiological strategies that Christians had adopted in reaching Muslim for Christ up to date, while in phase two discussion will be done on the historical account of Islamic persecution against Christians.

2.5.1 The Historical Account of the Missiological Strategies to Muslims

Under this, I shall trace the missiological encounter between the Christians and Muslims from Medieval time to the postmodern time.

2.5.1.1 Medieval Time Missiological Strategies to Muslims 313-1000 CE

As already discussed above under the expansion of Islam across the world and into Africa, this medieval period witnessed the birth of the founder of Islam, Prophet Mohammed, and the birth of new religion, Islam. Also the spread of Islam started in which some members of Islam and the Christians first had encounter in 615 CE. But Christians failed to witness Christ to the Muslims (Al-masih, n.d.:12-13). But Islam kept on increasing through the leadership of Mohammed in his lifetime.

After the death of Mohammed in 632, Islamic adherents continued to spread Islam, especially to the area already won for Christ by Christians. The church was not comfortable. Therefore, Violence method was applied to reach Muslims. The method adopted by the church to reclaim Muslim conquered areas (especially Jerusalem) was crusade. The reason for the crusade against

Muslims was not to convert them to Christianity by leading them to Christ, but to claim back the holy land for Christians in order to make pilgrimages for religious purposes and benefits (Boer, 2003:147).

Boer (2003:147) reports that, the common custom of making pilgrimages to holy places is in the same spirit of the veneration of relics. Of course, it is interesting and useful to see where the great figures of Christian history lived and buried. It helps to illustrate more clearly to our minds their services and their persons. This was not, however, the primary purpose of pilgrimages in the early church. Christians in the early Church believed that making pilgrimages had religious merit, that they contributed to the obtaining salvation and that they gave certain holiness to pilgrims who made them. This idea of pilgrimages was basic to the crusade held in the eleventh, twelfth and thirteenth centuries. In that effort, whole armies from Germany, Italy, France, and England sought to re-conquer the Holy Land from the Muslims in order to bring its holy places under Christian control again.

Audi (2001:10) reacts to the actions taken by the church in medieval time as she applied crusade as means to return Holy land to Christianity. He explicates that in the history of the church, there was a time when their theological statements are what the Muslims later came to adopt... The crusades to make everyone Christian by force...Some Muslims hold this against the Christians today to justify their own wars they are fighting.

In spite of these negative strategies (crusades) used by the church in this period, there were still two figures who saw the better and constructive ways to reach Muslims. This is well reported by Cheesman (1989:48-49) who excavates that Missionary work to the Muslims in the middle ages was almost nil, that the crusades were of the selfish religious motive, but two figures (Francis of Assisi, born 1182 and Raymond Lull, born 1235) stood out to step out to the Muslim communities for the true conversion of Muslims. Francis was able to preach to sultan, the Islamic King, but unable to get him converted. Ramon Lull was able to design three strategies considered so relevant to convert the Muslims viz.: An accurate knowledge of the Language, a book in which the truths of Christianity are clearly demonstrated by reason, and willingness to go and preach the Gospel even if one dies in the attempt. He succeeded in using these three strategies to reach Muslims. But in his last attempt to fulfill the third strategy, he went to the North Africa where he was beaten severely and later died. His last strategy shows that he had prepared for persecution in his missions endeavour just like Paul (Piper, 2003:78-79). Parshall (2000:666) corroborates that, "Historically, Christian outreaches among Muslims made little

impact prior to the mid-1960s. A few names stand out as exceptions; RAYMOND LULL (c. 1235-1315); HENRY MARTYN (1781-1812); and SAMUEL ZWEMER (1867-1952). But even these giants of faith failed to see large numbers of Muslims come to Christian belief through their evangelistic efforts.”

So, medieval time still gives good impression to the heart that the present days’ Christians can emulate, as they reach out to Muslims in twenty first century. Five missiological strategies that are constructive, not destructive as crusades, were observable : preaching of gospel to Muslim leaders (sultans), demonstration of gospel powers (signs and wonders), an accurate knowledge of the Muslim Language, writing of books in which the truths of Christianity are clearly demonstrated by reason, and preaching the gospel even if one dies in the attempt.

2.5.1.2 Reformation Time Missiological Strategies to Muslims 1300-1850 CE

The reformation time witnessed the circumstances that hinder the missionary activities to Muslims and how the stage was set for modern mission to Muslims.

2.5.1.2.1 The Circumstances that Hinder Missionary Activities to Muslims in Reformation Time

Reformation time gave birth to emergence of protestant Churches. Before the reformation period, there were too many corruptions in the Church: The decline and corruption of the “papacy”¹⁵. From the 8th century up to the 15th century; the Church had reached a low ebb. The clergy was intolerant, and spent most of their energy in the acquisition of riches and secular power. The Bishops became great landowners and wealthy at the detriment of the gospel message. The pope had favourites, and offices and titles were sold to people in accordance to their riches. In addition, the pope sold spiritual benefits such as pardon, relics etc. The entire personnel around the pope from the gateman to the cardinals demanded bribes. The pope and cardinals enriched their relations, especially illegitimate children. Celibacy was enforced upon the clergy and upon the monks and there was gross immorality (Kolawole, 2007:3). All the above mentioned corruptions that were going on within the Church made the Church leaders to neglect mission work to the gentiles, especially Muslims.

2.5.1.2.2 The Stage set for Modern Mission to Muslims

¹⁵The term papacy is used to denote the word pope. The pope was a fatherly figure who was believed to be the head of the Roman Catholic Church. The word simply means “Father.”

Due to the factors (that caused the neglecting of Missions to Muslims) mentioned above, there were some notable men who felt that such should not continue within the Church. These men were men of strong faith and great moral and physical courage. They had fire in their blood and steel in their spines (Kolawole, 2007:3). So they saw the need for great reformation. Therefore, they risked their lives and sacrificed, all ordinary pleasure of this men to work untiringly for the purity and the freedom of the church of Jesus Christ (Kolawole :3).Some of these led the way in this great reformation are Martin Luther, John Calvin, Ulrich Zwingli, Thomas Crammer etc.

These men who attempted to cause purification and correction of unbiblical conducts in the Church were eventually excommunicated and some people who wanted the truth and the right practices of the scriptures went out with them. This led to the emergence of the protestant Churches. At this period, the protestant Churches could not have time for missions to Muslims. Only the Catholic Church saw the protestant actions in reformation as the opportunity to go out for evangelization of heathens which gave more new members in other countries than they lost to protestant Churches (Fuller, 2001:59).

The protestants gave their energy: One, to the writing of theological books with protestant view of theology; two, to forming new denominations; three, also to fight and persecution of each other due to doctrinal differences (Fuller, 2001:59-61); and four, to belief that missions to outside Europe was not meant for them but for the early disciples-with the view that those who have been predestined to be saved would be saved (Cheesman, 1989:53-54 and Fuller, 2001:62-63).

In actual sense, no missions was specifically taken to Muslims. But one good thing about reformation period is that it is the period the stage was set for modern missions to Muslims. Every factor prepared the protestant Churches for modern mission work. From the modern time till date, the Church has never relented in her reaching out to Muslims. There are various means employed to bring the Islamic adherents to Jesus Christ. Indeed, it yielded testimonies, because many of the Islamic adherents had turned to the followers of Christ Jesus. They are ready to sacrifice their lives for the course of the gospel. Their watchword is “For to me, to live is Christ and to die is gain,” (Philippians 1:21NIV).

2.5.1.3 Modern Time Missiological Strategies to Muslims 1850-1999 CE

In the history of missions, modern time was a real blessing to the World in general and the Church in particular. Missions exploded with starting of many societies and the sending of

Missionaries to every part of the world. Four kinds of missions emerged: Interdenominational missions, Denominational missions, Faith missions and specialized missions (Fuller, 2001:66-67). Both 19th and 20th centuries had remarkable achievements. Modern missions have been driven by the quest for effective strategies. During the first several decades of the missions movement strategy was formulated largely by missionaries' societies within their own sphere of work (Shrenk, 1993:225-226). The whole world felt the impact of missions. It was just the colonization that concurrently moved with missions then that defaced the gospel message that made people thought they were parts of each other; especially in Africa and some parts of Asia.

Without hesitating the sent missionaries went to various places they were sent to sacrificially. The missionaries, who came, no doubt, were motivated by the love of Christ. They came as a result of the Great Commission of the Lord for his people to go into the nations to make disciples. Africa, as a result of slave trade had attracted the sympathy of missionaries and, therefore, they came with a loving heart. Missionaries came at the time that Europe was considered as Christian. The heathen lands (the non-Christian world) needed to be reached with the gospel (Opuni-frimpong, 2012:203).

Having moved to the Africa continent, especially South Africa, West Africa, Eastern Africa Central and North Africa, the missionaries worked vehemently to win not only traditional worshippers but also Muslims for Christ. Many of the notable missions societies from Europe and America sent their missionaries to West Africa. CMS of Anglican, Methodist mission, Baptist mission etc. headed to Nigeria. All attempts were made to reach Muslims especially in the Northern part of Nigeria through various missiological strategies. Mission efforts of twentieth century to Muslims were not only white missionaries' affairs. Both black missionaries and white missionaries combined the efforts together in reaching the Muslims.

Great and dynamic things were done to bring Islamic adherents to Christ in the northern part of Nigeria. Historical records showed the evidences of the great and dynamic things that were achieved for the Lord as they could be found in the strategies used; which were discussed underneath.

Cowley (1988:5) in confirming the fact that missionary efforts to Muslims then included both white and black believers, expounds that, "Kano [KAH-no], almost 900 years old, is strategic to Nigeria's nearly 50 Million Muslims who follow the teaching of their prophet Muhammed."

Amazingly, Kano city had the presence of a Church called First Baptist Church. Although no Baptist Missionaries live in Kano, but there is Baptist work...founded many years ago by Yoruba (Your – uh-buh) Baptists from south western Nigeria, First Baptist Church is a symbol of the Missionary Zeal of Yoruba Baptists. Wherever and however they go, as Merchants, teachers, Office workers, laborers- and through sometimes suffering persecution and discrimination – their Christian faith and churches go too (Cowley :5).

There are various methods or strategies adopted and used in twentieth century to reach Islamic adherents. These strategies really played vital roles in reaching mass numbers of Muslims and drew good numbers of Muslims to Christ. They are following:

2.5.1.3.1 Establishment of Literacy work and publication centre.

The centre for the Baptist Literacy work and publication for the Hausa –speaking parts of Nigeria is located in Zaria. Nigerians and Missionaries work together on these projects. Workers are trained to teach adults how to read. Christian writers and translators produce manuscripts matching the abilities and interests of Nigerian Baptists as well as non – Christians who might find the gospel through reading (Cowley, 1988:9).

2.5.1.3.2 Building and Rebuilding of Church Auditorium

Throughout Zaria there is evidence that Christians are still working valiantly to rebuild their Churches. Almost all of them were destroyed in religious riots early in 1987. Baptists from other areas of Nigeria have sent funds to help with the rebuilding (Cowley:9).

2.5.1.3.3 Establishment of Pastors' Schools and Bible colleges

Baptist Pastors' school and college are located in Kawo (KAH-Woh), a suburb of Kaduna. Pastors and prospective pastors study here. The course of study is varied to accommodate those who have limited educational background as well as those who plan to go to seminary. Jobs are provided by the school or sought in the community to enable students and their families to earn money to help pay school expenses. Graduates from the school minister throughout the country where northern people have settled (Cowley, 1988:9-10).

Bamigboye (2010:92) also confirms it by saying: The Yoruba missionary efforts especially to the northern part of the present day Nigeria have a good number of results. These results are evidenced in these following ways. First, the efforts of the Yoruba traders led to conversion of the Northern indigenes. By implication, indigenous churches sprang up in some parts of the region. As churches were established indigenous layman began to respond to the challenges of becoming ministers. With this great Zeal, Hausa Baptist Pastors' school was established by

Rev.C.W. Knight (White Missionary) in Kawo Kaduna which has grown to be a seminary today.

2.5.1.3.4 Giving to Missions and Engaging in Church Planting and Growth

First Baptist Church, Kaduna, continues to lead its association in baptisms, programs of spiritual growth and giving to missions ... Churches for several different language groups share the facilities of first Baptist. More than 20 churches have been started throughout the city where sensitive church members have identified needs and challenged their church to begin work. Some members move to new neighbourhoods to start churches in their homes still others travelling on business or visiting friends and relatives have been instrumental in planting churches in communities scattered many miles from Kaduna (Cowley, 1988:11).

2.5.1.3.5 Establishment of the Primary and Secondary Schools for Missions

Primary schools like Hillcrest and Baptist High schools were established by the missionaries. Hillcrest is sponsored by several Mission and church groups. It caters for the needs of Missionaries' children and others-grade 1 through 12-who need an American education. There were Students from at least 30 countries and as many Nigerian ethnic groups who came there for educational training. Principal Musa Bawa, Baptist High school, Jos, as a student in that school helped establish the tradition of training and ministry by which students themselves have started more than 14 churches (Cowley, 1988:18-23). Kunga Baptist Church at Maraguta Village, a church started by students of Baptist High School, Jos. Trained at the school in methods of witnessing and church planting, students walked to communities such as Kunga to lead Bible Study and Church planting until a church is formed (Cowley,1988:19).

Bamigboye (2010:91) also testifies to it as he explicates thus: When, Yoruba traders left Jebba and settled at Zungeru, the Children of the Ogbomoso traders were gathered by a young man named Laditan, he taught them Yoruba, English, Arithmetic, etc. The Yoruba traders in other places like Kaduna also embraced the idea and schools were established. Later, by the effort of the Yorubas and government to develop the school the indigenes sent their children to the mission schools. As a result of the effort of the pastor like Rev. I.A. Adejumobi, many children of the indigenes were won to Christ.

2.5.1.3.6 Indoor/ Shopping Evangelism

Whenever these Yoruba traders were going to their shops they always went with their Bibles. The petty traders who were hawkers will place their Bibles in the articles they were selling. During the course of buying and selling whether in the shop or market place the Gospel was being presented in a subtle way in the process of exchanging the ideals [ideas]. Through this strategy some non- Christians were won to Christianity (Bamigboye, 2010:90).

2.5.1.3.7 Social Relationship

In some occasions such as naming ceremonies, Yoruba brethren from other places used to attend such programmes. Such occasions used to attract the indigenes during the times of sharing and giving of gifts. Apart from this, if any Yoruba Christian was going to his /her hometown either for marriage or burial ceremony they usually invite their indigenous friends. Lastly, during the Christmas and Easter periods, the way and manner through which the ceremonies were celebrated served as ways of preaching to the non- Christians, thereby, some accepted Christian faith (Bamigboye, 2010:90).

2.5.1.3.8 Spirit of Servanthood/ Generosity

It has been usual practices of the Yoruba people especially anyone who has a bicycle to use it in conveying the sick to the hospital, most importantly the pregnant women. Whenever the Yorubas were having one ceremony or the other such as Christmas, Easter, naming, birthday, etc. different kinds of gifts used to be shared with indigenes. Consequently, the Yorubas were regarded as wealthy people who were worthy to associate with. In the name of friendship, some of the indigenes ended up in following their friends to church on Sunday. This eventually brought some of the knowledge of the Gospel (Bamigboye, 2010:91).

2.5.1.3.9 Perseverance During persecution

By critical evaluation of the above mentioned strategies, one would know clearly that it will attract persecution from the Muslim leaders who will not be willing to embrace Christian faith. The fact that some indigenes were giving their lives to Jesus Christ called for persecution. Some were denied social privileges in the society. However, rather than being discouraged, they remembered the early church who faced some persecutions and in the course of preaching the Gospel. Therefore, they were encouraged and remembered the words of Jesus Christ, which

are recorded in John 16:1-14 that “All this I have told you so that you will not go astray. They will put you out of the synagogue...” (Bamigboye, 2010:91).

2.5.1.3.10 Learning of Indigenes’ Language

The common language speaking in the northern Nigeria is Hausa. Characteristically, the Yoruba were fond of learning Hausa language which is the medium of communication to facilitate their trading activities. No doubt that the close relationship with the indigenes gave the Yorubas more privilege to share their Christian faith (Bamigboye, 2010:90).

2.5.1.3.11 Vocational Training

Cowley (1988:20-22) affirms the use of Vocational training by missionaries as strategy to reach Muslims. He recounts on the Missionaries’ reports (Uncle Willey and Aunt Geneva) as he declares thus:

Tracy, we try to meet peoples’ physical needs in an effort to introduce them to the gospel. One church has a demonstration farm; another, rabbit projects where Uncle Wiley and the Nigerian pastor teach people how to improve their diets and economic situations. At another is a well, provided by the mission and the church, where people can draw fresh, clean water. “I teach women to prepare healthful food for their families and to dry fruits and vegetables for sufficient and nutritious diets during the dry season” explain Aunt Geneva. The people we have helped are usually receptive to the gospel.

So no doubt, modern time mission efforts and strategies include vocational training in affecting the Islamic community for Christ.

All these above mentioned strategies and others that might not be mentioned here were used by the white and black Missionaries who were so passionate to reach Muslims for Christ in the continent of Africa. The efforts of the Methodist Mission, church missionary society and Baptist Mission (Bamigboye, 2010:87), including the faith mission agencies and Interdenominational Mission, were giant strides in bringing Christianity to...Nigeria, especially Northern Nigerian Muslims (Bamigboye :87) in the modern time. Their efforts are

felt all over Africa. Seeing that their children were massively getting converted to Christianity, Muslim extremists resolved to killing and persecuting the Christians in the Northern Nigeria.

2.5.1.4 Postmodern Time Missiological Strategies to Muslims 2000- Today.

Postmodern time here is used to represent the events of twenty first century. I am not intending to treat the concept of postmodernism in this research. Because postmodernism is a complex issue on its own. Dabbling into it may lead to another topic entirely. It is simply meant twenty first century in this research. So whatever discusses here in regard to postmodern time refers to events of the twenty first century that take place after modern time-Hence, postmodern time to reach out to Muslims.

Modern time is an open gate for postmodern time missions to Muslims as people began to realize that the year 2000 was getting close, that year looked like an important milestone in the history of the world. People started making plans to accomplish certain things, especially as regards evangelizing the world, by that date. At the Global consultation on world Evangelism (Singapore, January 1989) and the Lausanne II world congress on evangelism (manila, Philippines, July 1989), those who had a special interest in working to Co-ordinate and encourage efforts focusing On the year CE 2000 got together and formed the CE 2000 movement (Fuller, 2001:123).

The purpose of the movement was to encourage and link up all the people working on plans to help evangelize the world by CE 2000. They helped to motivate people to do it to raise up prayer support, and to form working groups in various areas of interest such as prayer, church planting, unreached peoples, research, mobilizing the local Church, Missions training, radio, theological issues, Mobilizing women and youth, Sports evangelism, and creative approaches to countries where Missionary work is not allowed. Most of these interest groups had representatives working in each country to mobilize these aspects there. Now that the year is past, some of the programmes started in the CE 2000 movement have continued and the networks are still providing useful contacts (Fuller, 2001:123-124).

In spite the zeal of Christian church to evangelise the world for Christ massively in CE 2000 and beyond there are still challenges instilling fear in the heart of brethren to abandon missions to the hostile community. The idea of moving out of the hostile fields is on debate among the Christians. Now something must be done quickly to correct the impression. Missions cannot be abandoned to the hostile community for the sake of the persecution. In actual sense,

persecution against Christians in the northern part of Nigeria today is at the high level. But there are still mission agencies which are working tirelessly to devise helpful strategies to reach Muslims as per reducing the level of persecution against Christians or Christian missionaries- For example, Global Missions Board of Nigerian Baptist Convention (GMB), Calvary Ministries (CAPRO), Nigeria Evangelical Missions Association (NEMA), Christian Missionary Foundation (CMF), “Sudan Interior Mission (SIM-now renamed Serving in Mission, incorporating ICF and AEM)”¹⁶etc. These Mission agencies are still working among the Muslims in the Northern part of Nigeria especially GMB, SIM and CAPRO. So I myself show interest in joining others to find out the possible new approaches that can be used among the Muslims in this twenty first century.

It is clear that twenty first century Islamic violence against Christians is not only Northern Nigeria’s affairs, Africa and the world at large felt it. The church in Nigeria is getting cold to send Missionary out to any Islamic community. This contemporary time bears witness to withdrawal of serving Missionary from the Islamic community. Non-indigenous Christians are encouraged to pack out of the North of the country. Definitely, something must be done quickly to put the situation into control as we reach out to Muslims in this present age.

2.5.2 The Historical Account of Islamic Persecution against Christian

Violence in modern day society has become daily events (Oyelade, 2012:1). Especially northern Nigeria violence (persecution) is alarming. The first question that will come to mind about persecution against Christians in the northern part of the country will be, why the persecution? Muslims were indeed meant the business. Their intention to turn the whole Africa to Islamic continent is not hidden. The current efforts of Islamic jihadists called Boko-Haram showed that they have plans of wiping out Christianity completely to establish Islamic religion in Africa. They want to turn the whole Africa to Turkey, a Christian country that eventually became Islamic country in 1453, formerly known as Constantinople. Recent fight in Sudan and Mali showed that the same people who mounted pressure against people of that country were the same people who trouble Christians in Northern part of the country, Nigeria. As it was discussed under the Worldviews of the Northern Nigeria Muslims above, it is obvious that the Islamic jihadists and counterparts always have their strategies of capturing Christian missionary country. By the time that country is captured they can then extend their operation to those country that Christianity is not that strong. They believe the moment the Christians

¹⁶ See <http://www.sim.org/index.php/content/sim-history>. Accessed: 17/02/2016 for more details.

Missionary activities are stopped or` disturbed, they have chance of penetrating the weak and nominal Christians. This is why Nigeria has been the victim of Islamic violence since nineteenth and twentieth century. By the time Nigeria falls to their hand just like North Africa, they will be able to capture the rest African countries that Christianity still exists. There are two reasons for targeting Nigeria-one, God has invested so much on Nigerian Christians and is sending them out to reach other nations of Africa. Two, Nigeria is a giant of Africa in terms of economic power, military power etc. Then, why is the North of the country? Yes, north of Nigeria is where their religion is stronger than other part of the country. So they wanted to use north to penetrate other parts of Nigeria. One of their strategies is to begin their operation from strongest part to the weak (i.e. where their number is small).

2.5.2.1 Why the Persecution against Christians in the Northern Nigeria?

However, some reasons have been advanced to be the reasons for the persecution against Christians especially in the African countries. Uthman (2010:193-194) when explaining the evils that postmodernism brought to the society asserts, following the...impact of post modernism, especially western secularism in the whole world and desire to secularize the Muslim World, there is the need to Islamize the Muslim world and liberate the world from the impact of comprehensive secularism in its entirety. This is because the Islamic worldview cannot be compared to any other worldview. There can never be an Islamic Christianity, socialism not to talk of secularism. This scholar's idea or view suggests war against Christians anywhere in the world. It is believed that Northern Nigeria is Muslim world to Muslims all over the world, thinking that through jihad it can be reclaimed. More so, it suggests that the only hope for the world is Islam. This view also fuels the violence against Christians by Islamic jihadists.

Al-masih (n.d.) in revealing another reason for persecution opines, Muhammad encouraged his followers to be secretive killers for the sake of Islam...Murdering the enemies of Islam is a fundamental element of Holy war. He also reports that, not many years after Muhammed had conducted his crucial dialogue with the bishop and the Christian believers from North Yemen he commanded his Muslims to subdue them. Although the inhabitants of the Najran valley were not forced to become Muslims immediately or to leave their country, they were compelled to pay a tax which was imposed on all defeated "people of the book"(Jews, Christians and Sabaeans). Those Jews and Christians who were overpowered by the Muslims were degraded as lower -class citizens. This constraint upon all conquered people of the Book is a legitimate part of Holy war according to Sura Repentance 9:29-30:

Fight those who believe not in Allah
And the last Day, and do not forbid
What Allah and his Ambassador have forbidden,
And do not judge according to the religion of truth,
-Being of those who have been given the Book
-Until they pay the tribute with their own hand And Acknowledge their
subjection.
The Jews say “Ezra is the son of God”;
The Christians say, “Christ is the son of God.”
That is the utterance of their mouths
conforming with the unbelievers before them.
May Allah kill them
How they are perverted! (Al-mashil, n.d.)

During Muhammad’s last days, he commanded a group of his followers to fight against Byzantium, the eastern half of the Roman Empire... when Muhammad died in CE 632, he had completed the principles of the Islam, including the law of Holy war which became an indispensable part of the sharia. This law was powerful force behind the spread of Islam (Al-mashil, n.d.).

So the report of Al-mashil revealed that the agenda of Islamizing Christian community through force is legitimately ordered by Muhammed. This is why Christians in Yemen after the death of Muhammed were forced out of their own home, people and country. Omar, having heard the instruction of Muhammed that not a single Jew or Christian should remain in the Arabian peninsular expelled them. Having the stand that the country where Islam was established was to exist for Muslims only. Omar acted deceitfully, blaming the Christians for not fulfilling the terms of the contract between Muhammed and their bishop completely. He used delusive arguments as a means of disavowing the peace and driving away all who would not surrender to Islam. All contracts between Christians and Muslims are valid only as long as Muslims are in need of help. As soon as Muslims become strong and grow dominant, Christians receive only limited rights and become dependent upon their good or ill will. This is a reality of Holy war (Al-mashil, n.d.).

In the Quran, Allah himself often orders Muslims to kill the enemies of Islam wherever they happen to find them (Suras, The cow 2:191; Women 4:89, 91; Repentance 9:29, etc.). These words are not considered to be commands from Muhammed but divine revelations. With this principle, Muhammed, under “divine approval”, opened the door for terrorism and restlessness in Islam. Whenever a Muslim dies in a holy war, he is promised immediate entrance into paradise. Only when dying for Islam will he exempt from the Day of Judgment.

No Muslim except the martyr has the hope of being justified on the fearful Last Day. Only Muslim martyrs escape from all tears and anxiety. They alone see and experience unspeakable pleasures in everlasting gardens (Al-Masih, n.d.), including the reward of beautiful women for the Muslim martyrs. This belief has been a motivating factor in all the holy wars of Islam. Muhammad did it and the four caliphs also did it. That gave the right to also do it. The above mentioned reasons catalyse the persecution by Muslims against Christians.

Okenwa (2006:118) denies the fact that Muslims are ordered to use force to propagate Islam. She explicates that, Islam took its birth, and has since lived in the broad day light of history. Early Muslims were so much devoted to the letter as well as the spirit of the Holy Qur'an, that they sacrificed everything in obedience to its injunctions. And we noted...that Islam is both strongly committed to non-violence, and strongly opposed to violence, the verses of the Holy Qur'an prohibit Muslims from using force to propagate Islam.

Then if Okenwa's statement is true, how can she reconcile it with some "verses"¹⁷ of the Qur'an and Hadith that supported the action? A source in a counter reaction expressively reveals the Quran verses and hadith that obligatorily inform Muslims to spread the Islam through violence especially against the unbelievers (infidels) in which Christians are not exempted. The proof is corroborated to the position of Al-mashil (n.d.) but opposes the Okenwa's submission. So the source reported thus:

Does the Quran really contain dozens of verses promoting violence? The Quran contains at least 109 verses that call Muslims to war with nonbelievers for the sake of Islamic rule. Some are quite graphic, with commands to chop off heads and fingers and kill infidels wherever they may be hiding. Muslims who do not join the fight are called 'hypocrites' and warned that Allah will send them to Hell if they do not join the slaughter.

¹⁷ Check more details in these verses of Quran and Hadith: Quran (4:74), Quran (4:76), Quran (4:89), Quran (4:95), Quran (4:104), Quran (5:33), Quran (8:12), Quran (8:15), Quran (8:39), Quran (8:57), Quran (8:67), Quran (8:59-60), Quran (8:65), Quran (9:5), Quran (9:14), Quran (9:20), Quran (9:29), Muslim (19:4294), Bukhari 1:35, Tabari 7:97, Tabari 9:69, Tabari 17:187, IbnIshaq/Hisham 484, IbnIshaq/Hisham 990: IbnIshaq/Hisham 992: SaifurRahman, The Sealed Nectar p.227-228. Other verses calling Muslims to Jihad can be found here at http://www.answering-islam.org/Quran/Themes/jihad_passages.html.

The Quran:

Quran (2:191-193) - "And kill them wherever you find them, and turn them out from where they have turned you out. And Al-Fitnah [disbelief or unrest] is worse than killing... but if they desist, then lo! Allah is forgiving and merciful. And fight them until there is no more Fitnah [disbelief and worshipping of others along with Allah] and worship is for Allah alone. But if they cease, let there be no transgression except against Az-Zalimun (the polytheists, and wrong-doers, etc.)"

Quran (2:244) - "Then fight in the cause of Allah, and know that Allah Heareth and knoweth all things."

Quran (2:216) - "**Fighting is prescribed for you**, and ye dislike it. But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you. But Allah knoweth, and ye know not."

Quran (3:56) - "As to those who reject faith, I will punish them with terrible agony in this world and in the Hereafter, nor will they have anyone to help."

Quran (3:151) - "Soon shall We cast terror into the hearts of the Unbelievers, for that they joined companions with Allah, for which He had sent no authority". This speaks directly of polytheists, yet it also includes Christians, since they believe in the Trinity (ie. what Muhammad incorrectly believed to be 'joining companions to Allah').

From the Hadith:

Bukhari (52:177)- Allah's Apostle said, "The Hour will not be established until you fight with the Jews, and the stone behind which a Jew will be hiding will say. "O Muslim! There is a Jew hiding behind me, so kill him."

Bukhari (52:256) - The Prophet... was asked whether it was permissible to attack the pagan warriors at night with the probability of exposing their women and children to danger. The Prophet replied, "They (i.e. women and children) are from them (i.e. pagans)." In this command, Muhammad establishes that it is permissible to kill non-combatants in the process of killing a perceived enemy. This provides justification for the many Islamic terror bombings.

Bukhari (52:65) - The Prophet said, 'He who fights that Allah's Word, Islam, should be superior, fights in Allah's Cause. Muhammad's words are the basis for offensive Jihad - spreading Islam by force. This is how it was understood by his companions, and by the terrorists of today.

Bukhari (52:220)- Allah's Apostle said... 'I have been made victorious with terror'

Abu Dawud (14:2526) - The Prophet (peace_be_upon_him) said: Three things are the roots of faith: to refrain from (killing) a person who utters, "There is no god but Allah" and not to declare him unbeliever whatever sin he commits, and

not to excommunicate him from Islam for his any action; and jihad will be performed continuously since the day Allah sent me as a prophet until the day the last member of my community will fight with the Dajjal (Antichrist)

Abu Dawud (14:2527) - The Prophet said: Striving in the path of Allah (jihad) is incumbent on you along with every ruler, whether he is pious or impious

Muslim (1:33)- the Messenger of Allah said: I have been commanded to fight against people till they testify that there is no god but Allah, that Muhammad is the messenger of Allah

Bukhari (8:387)- Allah's Apostle said, "I have been ordered to fight the people till they say: 'None has the right to be worshipped but Allah'. And if they say so, pray like our prayers, face our Qibla and slaughter as we slaughter, then their blood and property will be sacred to us and we will not interfere with them except legally."

Muslim (1:30) - "The Messenger of Allah said: I have been commanded to fight against people so long as they do not declare that there is no god but Allah."

Bukhari (52:73)- "Allah's Apostle said, 'Know that Paradise is under the shades of swords'."

Bukhari (11:626)- [Muhammad said:] "I decided to order a man to lead the prayer and then take a flame to burn all those, who had not left their houses for the prayer, burning them alive inside their homes."

Muslim (1:149)- "Abu Dharr reported: I said: Messenger of Allah, which of the deeds is the best? He (the Holy Prophet) replied: Belief in Allah and Jihad in His cause..."

Muslim (20:4645) - "...He (the Messenger of Allah) did that and said: There is another act which elevates the position of a man in Paradise to a grade one hundred (higher), and the elevation between one grade and the other is equal to the height of the heaven from the earth. He (Abu Sa'id) said: What is that act? He replied: Jihad in the way of Allah! Jihad in the way of Allah!"

Muslim (20:4696) - "the Messenger of Allah (may peace be upon him) said: 'One who died but did not fight in the way of Allah nor did he express any desire (or determination) for Jihad died the death of a hypocrite.'"

Muslim (19:4321-4323) - Three separate hadith in which Muhammad shrugs over the news that innocent children were killed in a raid by his men against unbelievers. His response: "They are of them (meaning the enemy)."

Far from being mere history or theological construct, the violent verses of the Quran have played a key role in very real massacre and genocide (Guide to Understanding Islam What does the Religion of Peace Teach About...Violence. <http://www.thereligionofpeace.com/quran/023-violence.htm>. 20/02/2015)

Looking at the above counter view, in a reality, Okenwa (2006:118) was trying to persuade people especially the readers of her article to believe that Islam is a religion of perfect peace. Her statement justified her denial of Qur'anic truths and the Islamic traditions handed down by Prophet Muhammad and his Caliphates. The above reasons clearly showed that persecution against Christians is for the purpose of Islamisation.

Finally the stages of persecution or violence against Christians will be traced from nineteenth century to the present time (Twenty first century) of this research work. Causes and implications of these series of severe persecution to Christianity in the Northern Nigeria will be observed.

2.5.2.2 Persecution in Nineteenth and Twentieth Centuries against Christians in the Northern Nigeria

According to history of the Nigeria especially northern part, Othman Dan Fodio initiated jihad as an attempt to spread Islam in nineteenth century (Umejesi, 1992:86). This became the base upon which all the Muslim jihadists have been building and justifying their own actions apart from Quranic Commands and the commands from Hadith. Shelton (2008:97) opines that, the twentieth century had claimed the lives of more Christians than all the previous centuries combined since Christ. Chronologically, series of attacks have been launched against Christians in the north of Nigeria in twentieth century. These attacks can be reported in order of their occurrences. Several lives were killed among Christians. Several properties were destroyed. Several possessions of Christians were looted. As if that was not enough, they extended their persecuting efforts to twenty first century which aggravated the actions that feared so many Christians, Christian Missionaries, Churches and missions Agencies to death.

One of the hottest Nigeria's Muslim-Christian conflicts was in October, 1982, when the Muslim students' society protested against an Anglican Church in Kano City that was located too close to a mosque. Although the Anglican Church was protected by the police, other Christian churches were destroyed and about 44 people were killed (Isichei, 1987 cited in Batcheson Mgbachu & Onwuliri). In March 1987 violent attack between Christians and Muslims occurred in Kaduna State, when a disagreement between Muslim and Christian students in a College of Education in the semi-urban town of Kafanchan snowballed into a crisis that engulfed much of Northern Nigeria. Initially, Muslim students attacked their Christian counterparts in an attempt to stop a convert from Islam by a preacher at an open air evangelistic meeting from quoting

from the Qur'an. The conflict spilled into the town where the majority of Christian population rose in defense of the Christian Students.

The situation deteriorated as indigenous Christians in the area vocalized memories of British population in the north during colonialism. News reports of the conflict reached the state capital, Kaduna and other cities mobilize Muslims for radical attacks against Christians, against their properties and their churches. Over a hundred churches and five Mosques were destroyed, hundreds of people were killed, and there was significant social disruption in Kafachan and other cities. Describing the impact of religious riots in Kaduna, Iwu (2000 cited in Batcheson Mgbachu & Onwuliri) observes that through their nefarious activities, the fundamental rights of innocent citizens are often grossly and flagrantly violated; properties and lives are wantonly destroyed and place of worship desecrated and burnt.

Similarly, in the third week of October 1999, Muslims resorted to violence, looting property, destruction and burning of Christian churches and business centres in an attempt to prevent a German Christian Evangelist, Reinhard Bonnke from holding an open air evangelistic programme in the city of Kano. In reaction, Christians for the first time mounted a response. Igbo Christians mostly from southern Nigeria counterattacked rioters and other Muslims in an attempt to protect their businesses (Kukah, 2001 cited in Batcheson Mgbachu & Onwuliri). The Christian Association denied planning this retaliation and insisted that it was a spontaneous response by threatened people. Thereafter, it was not uncommon for Christians to fight back when attacked by Muslims. News of similar religious disturbances most of them occurring in the North and widely reported by the press has become routine. Between the 1980s – Mid 2000 roughly 48 cases by religious violence were reported. Elaigwu summarized 19 cases of violent religious incidents in a table in this way.

D ate	Location	Principal Actors
May 1980	Zaria (Kaduna State)	Disturbances in Z aria during which property to mainly Christian were destroyed.
December 18-29 1980	Yan-Awaki Ward in K an o (Kano State)	Riots by Maitastine Sect, 4 ,1 77 people died , extensive destruction of property

		fun. Time several lives were lost and property destroyed.
October 1991	<p>(a) Tafawa Ballewa (Bauchi State)</p> <p>(b) Kano (Kano State)</p>	<p>Started as a quarrel between a Fulani man and a Sayawa meat seller in Tafawa Ballewa escalated into a full blown violence.</p> <p>A peaceful process initiated by the Izala sect to halt Rev. Reinhard Bonnke from having a crusade in Kano. Later degenerated into very bloody religious violence. Thousands of lives were lost and property valued at millions of Naira was destroyed.</p>
May 1992	Zangon Kataf, Zaria, Kaduna, Ikara (Kaduna State)	<p>A communal feud between the Katafs and the Hausas later took the dimension of inter religious war between Muslims and Christians in other major cities of Kaduna State. Several life and property were destroyed.</p>
January 1993	Funtua (Katsina State)	The Kalakala religious sect assaulted the village head and burnt down a Police vehicle. Lives and property were also lost.
Feb. 2000	Kaduna	<p>Conflict engulfed the city between Christians and Moslems over the implementation of Sharia law. Thousands of lives and property worth millions were destroyed.</p>

Table I (cited in Gofwen,s 2007 and Batches & Onwuliri <http://www.ajol.info/index.php/jrhr/article/viewFile/111526/101305> Accessed: 10/03/2016)

The above information had revealed enough the stages of persecution against Christianity in the twentieth century, the next section will attempt revealing the inhuman activities against Christian communities and the societies.

2.5.2.3 Persecution In the Twenty First Century Against Christians In The Northern Nigeria

Entering twenty first century increased passion for missions to the Northern Nigeria Muslims and also African Muslims. Many churches and Missions Agencies mobilised for evangelism to Muslim world. Different Christian Missionaries from their various denominations and Missions agencies were sent out to work among Northern Nigeria Muslims with seal that end time is now, and the coming of the Lord Jesus Christ is at hand. Sensing this, Muslims decided to intensify their strike against Christians especially in the north. They quickly introduced sharia and violence as a means, to put an end to Christian missions and Christianity. When they saw that the ruling power was not from them but Christian, they decided to destabilise the country. A source well captured this thus:

The election of Obasanjo, a Christian from the south, brings new tensions. As if in response, in November 1999, the predominantly Muslim northern State of Zamfara introduces strict Islamic law, the sharia. Other northern states discuss similar action. Local Christians take alarm. Violent street battles between the two communities are a feature of the early months of 2000.

(<http://www.historyworld.net/wrldhis/PlainTextHistories.asp?historyid=ad413351ixzz42WF1A5rV>, accessed 10/03/2016). But the then President Olusegun Obasanjo did not allow them to actualize their sole aim: Whether due to his Military background or God's answered prayer of the saints; or both. The rate at which the persecution was so intensified during the tenure of the President, Goodluck Ebele Jonathan against Christians in the north is unexplainable. Thinking it would stop as President Mohammed Buhari took over from Goodluck Ebele Jonathan instead, it goes severely wild and wide. The records for this persecution from the beginning of twenty first century to date showed that people were killed, properties were destroyed and many evils were done (Mantzikos <http://www.terrorismanalysts.com/pt/index.php/pot/article/view/391/html>, accessed: 10/03/2016 and (CNN.Boko Haram Fast Facts. <http://edition.cnn.com/2014/06/09/world/boko-haram-fast-facts/>).

Along the line, Boko Haram emerged as a threatening group against Christians in Nigeria (Ajani, 2015:34). In actual sense, Boko Haram is not the whole problem, but its presence and activities really accentuate the nature of Christian-Muslim encounteriology in Northern Nigeria. Boko Haram group is an Islamic jihadist movement, which claimed to fight against western education. Loimeier (2012:150-151) disclosed that Boko Haram group perceived western education (meaning Boko in Hausa language) as a tool for the expansion of Christianity and

western civilisation, which is challenging the Islamic education and tradition. Cook (2012) corroborated that Bokoharam's activities were attempts to end the existence of western education and Christianity to establish Islamic state in Nigeria.

The word "Bokoharam" is a compound noun derived from two different languages, which are associated with Islam in Nigeria. Bokoharam was formed from two words "Boko" (a word from Hausa language) and "Haram" (a word from Arabic language). Boko in Hausa language means western education. Haram in Arabic language means forbidden. So the two compounded together to be Bokoharam meaning, "Western education is forbidden." But Abdullah (2014) stated that the real meaning of Bokoharam in Arabic is "The congregation of the people of tradition for proselytism and jihad." The group's operation and strategies are to convert people by force to Islam. The group has the plan to abolish secular government and pitch down on Nigeria society the rule of Islam that prompted the introduction of Sharia law in some states in Northern Nigeria (Abdullah, 2014). The main goal of the group, according to Cook (2012), is to Islamise Nigeria.

In an attempt to actualise their sole aim of Islamising Nigeria by force and establishing Islamic state, they made use of deadly weapons (like bombs, machine guns, knives and so on) on Christians that resulted to destruction of lives and properties (Kolawole, 2014:295 and Ajani, 2015:34). In short, uncountable reckless havocs were done on Christians that affected almost all aspect of civil society in Nigeria, especially Northern Nigeria (Cook, 2012).

Having seen what had happened to Christian community during the Islamic attacks in the twenty first century, nothing holds back to literarily find out the causes and implications of persecution to Christianity in the next section.

2.5.2.4 Causes and Implication of Persecution to Christianity in the Northern Nigeria.

Muslims have been the most resistant faith community to Christian evangelism for a number of reasons (Woodberry, 2000:506). Certain critical historical events have caused Muslims to be resistant to the Christian message. The crusades of the twelfth and thirteenth centuries were a terrible violation of basic human rights. Even though, these events took place hundreds of years ago, Muslims today are still angry concerning the outrages against their ancestors. Between 1700 and 1960, colonialists from the so-called Christian west reigned over much of the Muslim world. Missionaries took advantage of friendly rulers to gain permission to preach Christianity. Muslims in these countries had no recourse to legal procedures by which to expel

missionaries. The antagonism between Christianity and Islam has been enhanced by the Muslims perception of Christians as pig eaters, wine drinkers, and perpetual adulterers. Western media have presented a powerful depiction of moral depravity in countries where most of the citizens would declare themselves to be Christians. (Pershall, 2000:666). Woodberry (2000:506) added to these reasons as he establishes that, aside from the spiritual obstacles, the hindrances are first, sociological: group solidarity leads to family and community Ostracism and persecution of the convert. The law of Apostasy can lead to death. Second, they are theological: Since Islam is the only world religion to rise after Christianity, Muslims believe that all that is of value in Christianity is already in Islam, and they commonly hold that the Bible has been Corrupted. (The Quran is understood to deny the trinity and Christ's incarnation, Sonship, and Crucifixion). Third, the obstacles are Political: Since Islam applies to every area of life including the political; non-Muslims are normally considered second-class citizens whereas Muslims are a majority. Despite the ancient many Muslim lands, Muslims commonly associate Christianity with the west. Fourth, the frequent association of Christianity with the west has often raised cultural barriers: western forms of worship and church structure have been utilized without the realization that almost all Muslim forms of worship have been adopted or adapted from Jews and Christians. Finally the barriers are historical: Much of the contacts between Muslims and Christians militarily, politically, and religiously have been hostile. The hostility has painfully resulted to serious persecution.

Persecution has done too many damages to Christianity. The evils caused to Christendom have affected all areas of church functions. It steals the freedom of worship that Christians ought to enjoy in their service to God. It also makes it difficult for church to carry out her primary assignment which is missions and evangelism. The extreme in which northern Muslims is taking their persecution against Christians to these days provokes the patience of Christians that can result to ungodly action if check is not put on it. It is therefore necessary to pay attention to the causes and implication of persecution against Christians in order to investigate the ways the problems can be solved in a godly way that will not attract waste of lives and properties. So that the mission work among Muslims can be progressive and productive. By so doing, Jesus teachings against violence will be obediently observed by the Christians who work among them and His name will be glorified. But before examining the causes and implication of persecution to Christianity, considering the definition of persecution and two forms it appears will help to understand well the causes and its implications.

By definition, like many concept, the word ‘persecution’ is definitional, (Charles 2008 in Nigeria: Persecution or Civil Unrest? <https://www.worldwatchmonitor.org/research/2576904>. Accessed: 05/03/2016) and therefore it is necessary to clarify it. The etymological origin of the word ‘persecution’ is the Latin expression *persequi*, meaning “to pursue”. This by implication suggests that the TARGET...is being pursued or sought after for some particular characteristic that he/she possesses, almost like a criminal (Eller, 2010:162 in Nigeria: Persecution or Civil Unrest? <https://www.worldwatchmonitor.org/research/2576904>. Accessed: 05/03/2016). Given the focus of this research [author’s emphasis], the definition of persecution proposed here applies to religious persecution. Put simply, religious persecution refers to any unjust action of any form and the level of hostility directed at individuals or groups regarded as the religious other, essentially for faith related reasons, resulting in any kind or level of harm to the victims. The implication of this definition is that religious persecution may involve varying types and degree of hostility. This is done through a broad methodology that allows the weighting of various elements of persecution, from taken-for-granted, day-to-day actions of persecutors which deprive Christians of their fundamental or citizenship rights, to the more severe cases of torture, hard labour, enslavement and death. (Sterkens and Anthony, 2008:32-67 in Nigeria: Persecution or Civil Unrest? <https://www.worldwatchmonitor.org/research/2576904>. Accessed: 05/03/2016).

Having known the meaning of persecution as a concept, engaging in excavation of the two categories of persecution will shed more light to its concept. The first broad category of persecution that Christians in northern Nigeria experience is insidious persecution. This category is endemic in northern Nigeria and typified by the daily experiences of many Christian minorities in the region. Some examples of these include: discrimination in employment; stagnation in promotion in public service; suppression of ministries; denial of church building permits; preventing Christian children in public schools from receiving Christian religious studies (while Muslim counterparts receive Islamic religious studies); denying Christians the opportunity to reach elective and appointive positions; imposing the veil on Christian female students; denying Christian students a place of worship on campuses (whereas mosque can be built anywhere); discrimination in admission to tertiary institutions; forcing young Christian girls into marriage against their parents’ wishes (while forbidding Christian boys from having relationships with Muslim girls; and the maltreatment and threatening of converts to Christianity. Such discrimination is common in most of the 12 sharia states and has become normal for Christians in northern Nigeria. It is a reality that Christians in that region of the

country have come to terms with. These common practices of persecution accentuate the domination-subordination relationship between Muslims and non-Muslims in northern Nigeria. (Turaki, 2010 in Nigeria: Persecution or Civil Unrest? <https://www.worldwatchmonitor.org/research/2576904>. Accessed: 05/03/2016). In a nutshell, insidious persecution undermines a person's dignity, development and religious liberty; it may also involve physical harm to the victim(s).

The second category of persecution that Christians in Northern Nigeria are subjected to is elevated persecution. This form of persecution used to be intermittent, but in recent years has become more entrenched and is evolving. Elevated persecution is a more lethal form of persecution. It is employed by extremists against Christians in northern Nigeria. Unsatisfied with the impact of insidious persecution, Islamists started to adopt more vicious strategies against Christians living in the region. At first, this took the form of the sporadic violence involving attacks against Christians, their places of worship and homes. Some examples of these include: the 18 February 2006 violence against Christians by Muslim groups in Maiduguri in reaction to cartoons of prophet Mohammed published in a Danish newspaper; attacks against Christians following a newspaper editorial by a Journalist about Muslims protesting against Nigeria's hosting of the Miss world Beauty pageant in 2002, which Muslim clerics considered blasphemous and resulted in a 'Fatwa' (Human Rights watch Reports, for killing in Kaduna", 23 July, 2003); recurrent attacks on Christians and their businesses by Muslim youths who have been indoctrinated with the superstitious belief that the sinfulness of non-Muslims is responsible for lunar or solar eclipses, and attacks against Christians in Kano in reaction to America's launching of war in Afghanistan (Salami, 2010:345-353 in Nigeria: Persecution or Civil Unrest?<https://www.worldwatchmonitor.org/research/2576904>.Accessed: 05/03/2016).

Such violence still occurs in northern Nigeria. For example, in November 2012, a rumour in Kano that a Christian man had blasphemed the prophet [Mohammed] resulted in the killing of four Christians, and looting and burning of Christians' shops and homes. This attack was triggered by what the Kano State police chief, Ibrahim Idris, described as "Misinformation".

According to the BBC (News Africa, 3 November 2012), Mr Idris said the riot broke out when a Christian tailor mispronounced the name of a dress while chatting with his Muslim neighbor in Hausa, the main language spoken in the north, changing the meaning to " the prophet has come to the market", AFP reports. Angry Muslim youths then attacked Christian-owned shops,

looting and burning them, he said (NIGERIA: Persecution or Civil Unrest?<https://www.worldwatchmonitor.org/research/2576904>.Accessed: 05/03/2016).

The above explanation has unveiled the nature of persecution and its types. Mentioning the causes of persecution against Christians and its implication cannot be over emphasized. It therefore justifies the reasons for this research.

2.5.2.4.1 Causes Of Persecution against Christianity

There are factors that have been discovered as the reasons for Muslim jihadists to persecute Christians. Among these causes, the fact remains that the Muslims are with the belief that Nigeria as whole must be turned to Islamic country. So their intention for spreading Islam or turning the country to Islamic state gave birth to using every opportunity that results to violence against Christians, especially to put an end to Christian Mission in the northern Nigeria. These opportunities that are mentioned below have been viewed as the causes of persecution against Christianity in the northern Nigeria.

- a) Reaction to cartoons of prophet Mohammed published in a Danish newspaper in 2005
- b) Protest against Nigeria's hosting of the Miss world Beauty pageant in 2002
- c) Indoctrination with superstitious belief that the sinfulness of non- Muslims is responsible for lunar or solar eclipses.
- d) Reaction to America's launching of war in Afghanistan and other Islamic countries.
- e) November 2012 rumour in Kano that a Christian man had blasphemed the prophet Mohammed.
- f) Land and boundary disputes.
- g) Struggles for political power
- h) The indigene/settler divide
- i) Diminished grazing land and encroachment of pastoralists on to cultivated lands
- j) Political Marginalisation.
- k) Discrimination and hindered opportunities
- l) Historic grievances
- m) Social discontent
- n) Ethnic chauvinism
- o) Religious extremism
- p) Weak institutions

- q) Corruption and bad governance
- r) Muslims, having the fear of losing good number of their families and brothers to Christianity.
- s) Fear of losing political power to the hands of Christians.
- t) The fear of recent development in the constitution of the country
- u) The fear of fast spreading of Christianity in the north.
- v) Finding sheet of prayer with Arabic inscription in the hand of a Christian. etc.

The above mentioned causes triggered the violence against Christians by Muslims. But the primary cause is obviously the quest to suppress religious minorities; the pursuit of a mission to impose one religion on the rest of society or a state; and the belief in the sacred duty to kill others (Sterkens and Anthony, 2008:34 in Nigeria: Persecution or Civil Unrest?<https://www.worldwatchmonitor.org/research/2576904>.Accessed: 05/03/2016).

However, some scholars had tried to attempt to unveil the real causes of the persecution against Christians by Muslims which is worthy of mentioning in this research. Anie (2002:32), on his own submission, stated about seven salient points that promote persecution. He opines that, on the part of the Muslims, one would say that: 1. they are too volatile and the spirit of volatility hardly receives a perceived enemy openly. 2. The Quran is not made public for everyone, even for the Muslims to read in dept[h], except, prayers and enchantments. 3. Only a few scholars claim absolute knowledge of the Quran, thus the real truth of the Quran is hidden from many an adherent. 4. A close observation reveals that about 90% of the Muslims are illiterate. They only rely on the message of the Imam without personal verification. 5. Anyone who dares to investigate the message and/or content of the Quran is declared to be an infidel, and is as good as dead. 6. Lack of openness is another important factor militating against the Muslims' understanding of the Christians, message. 7. Misunderstanding of the original intention of Prophet Mohammed. Allah told Mohammed that he and his followers should obey the original scripture before them and believe in them (sura 2:130; 3:78) which the present day Muslims are not doing. The reason for this verification is that the Quran says "that its own truth and validity must have to be verified against the Bible records and whoever rejects or sneers at these Books of the Bible will be severely punished in Hell fire by God," (sura 39:72-73, Sura 4:136). More so, according to Olateju (2012:64), from a research carried out by [him] on two decades of religious conflict in Nigeria, it was observed that among other cause (s) of conflict, among Christians and Muslims are: Intolerance, Misinterpretation of religious creed, Fanatism, influence of foreign countries, oppression, ignorance and poverty. Olateju (2012:64) also noted

that, another major cause of the crisis is the introduction of the Sharia...which implementations stand against non-Muslims. He further noted that, provocative preaching of the fundamentalist preachers is also identified as a cause of conflict. This approach of preaching is often used to indoctrinate and challenge adherents toward acts of violence, exclusivist as a way of initiating conflict. Olateju (2012:64) also revealed that further ethnic independence has been discovered to be another cause of conflict in Nigeria. Lastly, there are some Northern Nigeria states' Governors who have proffered the operation of sharia-Islamic law in their domain outside of the Nigeria national constitution. These include: Zamfara, Kano, Katsina, Sokoto, Kaduna, Kebbi etc. These states hid themselves under a clause in the Nigerian constitution, which granted freedom of speech, opinion, religion. They expanded the section in the constitution which allowed sharia family law in the north to include the Hadd law or criminal law of stoning people caught in adultery, although women are often the victim of such a legal injunction. Observers, of the situation in Northern Nigeria have always expressed the feeling that the introduction of sharia has been identified as a cause of religious conflict in some parts of the north (Olateju, 2012:62-63).

Mgbachu & Onwuliri (<http://www.ajol.info/index.php/jrhr/article/viewFile/111526/101305>. Accessed: 10/03/2016) also added that, many factors are responsible for religious violence in Nigeria which includes: Religious fundamentalism, Religious fanaticism, local rivalries, incitements and Religious intolerance.

The next section discusses the implications of the persecution on Christianity. Discussing this also will make this study a worthwhile adventure at a time like this, so that there will be a way out that will encourage the Christians to go into missions to Muslims and co-habit among them.

2.5.2.4.2 The Implications of The Persecution On Christianity

The negative effects of persecution on Christianity are so many to number, but few that are known to me in the course of carrying out the research shall be mentioned here. Persecution against Christianity is multifaceted but this research will only treat the one that was particular to Islam-Christianity, i.e. Islamic persecution against Christianity (the violent efforts of the Islamic extremists to end Christian mission and the evils they have done against Christians). Islamic persecution had stung so much pains and sorrows into the lives of Christians living and serving in the Northern part of Nigeria. The whole Christian world in this Muslim community

is groaning in great pain, especially this twenty first century. From nineteenth century to twenty first century, the casualties against Christians are more than hundreds of thousands as the actual numbers may be difficult to ascertain. Countless lives were lost. So many houses were burnt. Several properties and businesses were destroyed. Truly, persecution has been seen in history, as a gain to wide spread of the gospel. But the evils it does to Christianity are too alarming. When persecution becomes intense, it opens the eyes of Christians to other regions to reach and win for the Lord, as it was observed in the book of Acts 7-8 in the Bible. But the pain and sorrow it inflicts on Christians are ever remained unhealed on earth here except the heavenly promise and hope that all will end one day. For those that have not had direct experience of Islamic persecution, it seems normal but for those who are affected by it, the daily struggle to recover from these events continues. The following evils have been observed among the Christian brethren that are affected by Islamic persecution or violence in the Northern Nigeria.

1. Many have lost fathers and mothers.
2. Many have lost their Children.
3. Many have lost their entire living family.
4. Many have lost their family inheritance.
5. Many have lost their homes.
6. Many have seen terrible death before their eyes.
7. Many have lost their jobs.
8. Many have lost their favourite teachers.
9. Many have lost their health.
10. Many have lost their best friends.
11. Many no longer have schools.
12. Many have lost part of their body (sight, limbs, hearing, hands, etc.).
13. Many have lost their Doctors.
14. Many are ruined financially.
15. Many have seen rivers of blood.
16. Many still lack medicines.
17. Many still lack appropriate food.
18. Many have seen anger.
19. Many are angry.
20. Many have known bitterness.
21. Many are hurting.
22. Many have lost hope.
23. Many have lost fellowship.
24. Churches have been burnt down.
25. Many souls have been sent to hell.
26. The population of Christians has been reduced.
27. Many have been kidnapped and forced to accept Islam.
28. Many female Christians have been kidnapped and forced to marry jihadists. Etc.

All the above mentioned implications of the Islamic persecution on Christianity are just few out of so many which happened and still happening in the Northern Nigeria. If one goes on to mention them, there would not be enough space for them. With these few mentioned implications, it is obvious that the Islamic extremists are targeting to wipe out Christianity from the Northern Nigeria.

PRELIMINARY CONCLUSION

This chapter has reviewed Islam and its expansion across the World and into Africa, 20th/21st Century of Islam and its political sophistication, The Main streams in Islam and their

predominant Characteristics including Encounters between Islam and Christianity globally and in Africa. We have seen in history (from Apostolic Age to Postmodern time) how Christians had attempted reaching out to Muslims. It is believed that the methods they applied in their approach to Muslim conversion had been discussed. The Church has made the mistake of applying crusade as a method to reclaim Jerusalem in the past. This method has been the basis for Muslim jihad against Christians all over the world, especially in Northern Nigeria. We have seen how Muslim extremists had gone so far to persecute Christians in northern Nigeria. In spite of these terrible experiences Christians had in the hands of the Muslim extremists, Mission work to Muslim community should not be abandoned, especially to the hostile areas. What we can do is to find out how we can develop new methods or approaches to have effective witness among the Muslims without experiencing persecution or to reduce the level, which is pre-occupation of this research. I shall now move to the next chapters which deals with the context Analysis of Christian-Muslim encounters where the Historical Description of Northern Nigeria Muslims will be concentrated upon and the field work shall be analysed

CHAPTER THREE

CONTEXT ANALYSIS: THE NORTHERN NIGERIA MUSLIMS AND DATA PROCESSING AND ANALYSIS.

3.0 INTRODUCTION

When one grasps well the details about the peoples one wants to witness Gospel of Jesus Christ to one would be greatly helped in doing effective missions among them. Knowing their demographical history will aid the designing of the appropriate strategies in reaching them, which this chapter aims to unveil for the benefit of Christians or Missionaries who are willing to live and work among them. In chapter two I had discussed the encounteriology between Christians and Muslims in history, especially in Northern Nigeria. This Chapter will discuss some helpful data of the people called Northern Nigeria Muslims. As this will unveil where they live, the kinds of education that exist in their vicinity, the language they speak, the kind of culture they practise, their political life, the religion they practise and their world views-that is Context analysis of the Northern Muslims. All together speak some important aspects of their lives. All the discussion here are based on the book reviews and the observations of the researcher while living among them in the Northern part of the country. The field work shall also be analysed in the next chapter as a continuation of this chapter, as all will point towards successful actualization of the research.

3.1 THE BASE OF THE NORTHERN NIGERIA MUSLIMS

“The Northern states of Nigeria provide some very interesting material for the Church historian. They have been traditionally regarded as Muslim. For over 700years [around 1300 CE-2004 CE] there have been Islamic influences in the more Northern parts. Christian missionary activity began only just over 100 years ago [around 1899 CE-2004 CE]. However, the north is not the solid Muslim block that is sometimes taken for granted in superficial accounts. It is diverse, not only in relief and climate, but in Culture and Tradition” (Crampton 2004:1).

The North was the largest of the four regions which, up to the time of the 1966 Military coup, made up the federation of Nigeria. Its 281, 782 square miles occupied three quarter of the country. Nowhere did it reach the sea. In 1966, Northern Nigeria was divided into thirteen provinces (Crampton :1), namely: Bauchi, Benue, Borno, Ilorin, Kano, Katsina, Plateau, Zaria, Niger, Adamawa, Kabba, Sokoto, and Sardauna.

It was later developed to twenty states from thirteen provinces which effect the changes of some provinces to new names e.g Zaria, Sardauna, Kabba. The new names which are known to be present days Northern Nigeria are below stated: Adamawa State, Bauchi State, Benue State, Borno State, F.C.T, Gombe State, Jigawa State, Kaduna State, Kano State, Kastina State, Kebbi State, Kogi State, Kwara State, Nassarawa State, Niger State, Plateau State, Sokoto State, Taraba State, Yobe State, Zamfara State (<http://www.realnsima.com/six-geopolical-zones.php> accessed: 03/03/2015).

The above mentioned states are grouped into three Zones to make up the six geopolitical zones in the country Nigeria. The three Zones are North Central, North East and North West. In all these states there are over one hundred tribes living there (answersafrica.com/Nigerian-tribes.htm, accessed: 3/3/2015). Among these tribes is highest population of Muslims with 99% ((Islam in Nigeria. <https://islaminnigeria.worldpress.com/islam-in-nigeria>. Accessed: 03/03/2016), but also Christians and traditional worshippers. All states of the North have good number of Muslims as their citizens. This made the people to arrive at the conclusion that Northern Nigeria is a Muslim territory compare to other parts of the country.

3.2 ISLAM AS A RELIGION OF NORTHERN NIGERIA MUSLIMS

Here I shall discuss Islam as the Religion of Northern Nigeria Muslims: Brief history of how Islam got to northern Nigeria; their worldviews, beliefs and practices.

3.2.1 Islam as Religion of the Northern Nigeria Muslim

There is need here for me to still recapitulate the meaning of the religion of the Northern Nigeria Muslims as this will help us to trace well and understand the history of Islam in Northern Nigeria that will be discussed afterward. The religion of the Northern Nigeria Muslims is Islam. The word Islam has two meanings: one refers to the religious system of Muhammad, the other to the Mohammedan world. Islam therefore means the doctrine, or the disciples of Muhammed. Islam is said to be the major world religion that originated in the Middle East after Judaism and Christianity (Alabi, 2013:241).

Islam is established by prophet Muhammed an Arabian man in the seventh Century CE in Arabia (Alabi :241). Muhammed, the founder of Islam was born in CE 570 and died in 632 (Fuller, 2001:53). The adherents are Muslims, who perform religious duties, rituals and other works to satisfy Allah (Awoniyi, 2013:4).

3.2.2 Brief history of how Islam got to Northern Nigeria

“Soon after his [Muhammad] death, Muslim armies conquered Arabia, Syria and Egypt for the new religion”, (Fuller, 2001:53). They soon conquered, on behalf of Allah, North Africa,

Palestine, Asia Minor and most of Spain (Cheesman, 1989:48-49). By 732, Islam ruled from Constantinople all around the southern side of the Mediterranean Sea and up to the Pyrenees mountains north of Spain (Fuller, 2001:53). Another period that is worthy of note is the period after the death of the fourth kalifes, Ali. This is the time of the beginning of empires. The first was the Umayyad period (661-750). The second was the Abbasid Empire (750-1258). In 1258 or there about, the Abbasid Empire disintegrated and the Muslim world saw another ruling power: the Ottomans. But after the First World War, the Turks set up a secular government and abolished the caliphate in 1924 (Awoniyi, 2013:9). More so, during the lifetime of Muhammed, there was presence of Arabians who had fled from Saudi to North Africa for safety (Al-Masil, n.d.: 12-13). By some of these people, and the inhabitants of North Africa, Islam spread from North Africa to other parts of Africa, especially Northern Nigeria (Fuller 2001:55 and Omotoso, 2011:29-33).

When the Arab armies came to North Africa bringing Islam in the 7th century, the church there withered and finally died altogether. The Muslims brought a lot of pressure to bear on people to become Muslims. Besides conquering them politically they put a lot of taxes and restrictions on Christians, which they could escape if they became Muslims. But this also was true in Egypt where the church survived. What happened in north was a tragedy for West Africa. The inhabitants became Muslims and they were the ones who came as traders across the Sahara to West Africa and brought Islam with them. If they had been Christians, they would have brought Christianity in those early years instead (Fuller, 2001:55).

“Islam entered Nigeria through the Agency of the North African traders who came to trade in various commodities in the Northern Nigeria in the 11th century. These traders were mostly Arabs who came to Nigeria with their religion, Islam” (Awoniyi, 2012:151). As they traded, they introduced Islam to their clients. The initial entry was through the northern region of Kanem Bornu Empire during the rule of Mai Umme Jilmi (1085-1097), (Awoniyi:151). There is controversy about the date of the entry into Nigeria. There is a claim different from the time Awoniyi recorded that, Islam came to Northern Nigeria as early as the 9th century CE, and was well established in the Kanem-Bornu Empire during the reign of Humme Jilmi. It had spread to the Major cities of the Northern part of the country by the 16th century later moving into the country side and towards the middle Belt uplands (Islam in Nigeria. <https://islaminnigeria.worldpress.com/islam-in-nigeria>. Accessed: 03/03/2016).

However, there are some claims for an even earlier arrival. The Nigeria-born Muslim scholar Sheikh Dr. Abu-Abdullah Abdul-Fattah Adelabu has argued that Islam has reached sub-Sahara

Africa, including Nigeria, as early as the 1st century of Hijrah through Muslim traders and expeditions during the reign of the Arab conqueror, Uqba ibn al-Nafiah (622-683 CE) whose Islamic conquests under the Umayyad dynasty, in Amir Muawiyah and Yazid periods, spread all Northern Africa or the Maghrib Al-Arabi, including present-day Algeria, Tunisia, Libya and Morocco (Islam in Nigeria. <https://islaminnigeria.worldpress.com/islam-in-nigeria>. Accessed: 03/03/2016).

Islam was first documented in Nigeria in the 9th century. Religious archives showed Islam had been adopted as the religion of the majority of the leading figures in the Bornu Empire during the reign of Mai (King) Idris Aluma (1571-1603), although a large part of that country still adhered to traditional religions. He furthered the cause of Islam in the country by introducing Islamic courts, establishing mosques, and setting up a hostel in Mecca, the Islamic Pilgrimage destination, for Kanuri (Ibid). Then it was introduced into Hausa states notably Kano and Katsina which received Islamic clerics from Mali as from the 14th century. By the 16th century, Islam was well established in the state capitals of the region, spreading into the country side and the middle belt uplands. Islam was for quite some time the religion of the court, though the latter were indifferent to it until the 19th century (Isiramen, 2004:111). Islam took root in the south, which was predominantly the Yorubaland around this time. Since then Islam spread throughout the country through Muslim clerics and traders, but the great event that brought Islam into the limelight and its unprecedented spread was by the Fulani Jihad of 1804 organized by Usman Dan Fodio (Alana, 1993:403).

In the early 19th century, Islamic scholar Usman Dan Fodio launched a jihad, the Fulani war against the Hausa kingdoms of Northern Nigeria. He was victorious, and established the Fulani Empire with its capital at Sokoto (Islam in Nigeria. <https://islaminnigeria.worldpress.com/islam-in-nigeria>. Accessed: 03/03/2016). Usman Dan Fodio through Jihadist effort forced Islam on Northerners. He even went as far as to Yoruba territory to spread Islam. In the 19th century, Majority of Northerners became Muslims by compulsion- some with the fear of losing their dear lives. Up to the present time, the Usman Dan Fodio's method of spreading Islam in the 19th century is still in operation in the entire North of the country, Nigeria. Umejesi (1992:86) explains the background of the Jihad in this way: Islam spread peacefully through Muslim clerics and traders until the Fulani Jihad of 1804, organized by Usman Dan Fodio. It was conceived to revive and purify Islam in Hausaland, to eliminate all syncretistic beliefs and rituals, jettison all innovations contrary to the Quran and Shariah, and bring the Muslim backsliders back to orthodox and pure Islam. During this period

of Jihad there was no existence of Christianity in Northern Nigeria but after, Christians saw the need to preach the Gospel of Christ to the inhabitants, the message of true peace that would not want a shedding of blood of men but to save their lives. So this led some missionaries like Canon Robinson and Walter Miller etc. to travel all the way from United Kingdom in 1899 to Northern Nigeria to preach Gospel to the northerners which eventually led to their persecution and marked the beginning of Islamic persecution against Christians in Northern Nigeria (Alao and Gaiya, 2006). In spite this persecution, Christians were on the run to preach the Gospel in the areas up to present time. May be this is one of the reasons Islamic extremists always mount deadly pressure on Christians in Northern Nigeria. They see Christians as invaders, forgetting that they too had done the same thing even forcefully to enforce Islam on the people of traditional religion that they met on ground (Umejesi, 1992:86).

In essence, before the Jihad, there was no record of the imposition of Islamic faith on any tribe, clan or individuals. Islam spread on the merit of its own virtues. Those who wanted it embraced it, while those who had an aversion to the faith persisted in the indigenous faith (Olayiwola, 2003:51).

3.2.3 The Worldviews, the Beliefs and Practice of the Northern Nigeria Muslims in their Religion

The first on the list to discuss here is the worldviews of the Northern Nigerian Muslims and then move to their beliefs and practices. Catching the understanding of all these will surely inform us about them.

3.2.3.1 The Worldviews of the Northern Nigeria Muslims

Career missionaries are sometimes unaware of the experience, background and worldviews of the members of their host communities and how they themselves are viewed. This gap between missionaries and non-Christians in their local communities generates communication problems of many different kinds (Larson, 1992:99).

Worldview is known to be philosophical thought or perspective of a man or a woman or group of people or a community. Worldview of two separate people or two separate groups or community may not be the same. So it is for Christians and Muslims. The Muslim communities have their own worldviews. These their worldviews are the important things that drive them in achieving the spread of Islam-whether violently or subtly. The foundations of these worldviews are laid by Prophet Muhammad at early stage of the Islam. As it is believed through it Islam will be protected and continued. The Northern Nigerian Muslims inherited them from the founder of their religion, Islam. Few of these worldviews are discussed below:

3.2.3.1.1 Acquisition of properties: Whether it is got in ill-way or rightful way is not the concern. If it is acquired through ungodly way such a person can ask for God's forgiveness in prayer and will be forgiven. But he/she must use the properties for the spread of Islam and the promotion of the Islamic teaching and culture (Arlandson. All Legal Jihad in the Quran and Early Islam. The Truth about the Rules of Islamic Warfare. <http://www.answerin-islam.org/Author/Arlandson/jihad.htm>. Accessed: 23/11/2016 and Barnabas, 2012:67).

3.2.3.1.2 Money: Money is important. It is power to possess whatever you need or want in life. Muslims are encouraged to use their money to promote Islam. So if it comes from illicit way, once you ask God to forgive you and use it for the course of promoting Islam you are free from God's wrath. This encourages misappropriation of fund or wrong way of accumulating wealth. They use money to convert Christian children, for example through scholarship or offering job or business establishment. They also help the poor through their wealth. They use money to spread the Islam through jihad (Green. A Survey of How Muhammad Spread Islam. <http://www.answerin-islam.org/Green/spread.htm>. Accessed: 23/11/2016 and Barnabas, 2012:69).

3.2.3.1.3 Power: Muslims believe in holding power. It is believed whoever holds power dictate the destiny of the community. They believed in possessing both physical power and spiritual power.

3.2.3.1.3.1 Physical Power

Physical power is perceived in four ways –military power, economic power, political power and Educational Power. Through military power, the security of a community can be controlled and even the whole community can be governed. This is why in Nigeria today if not whole Africa, Muslims dominate the military or paramilitary system-None of the military system does not have Muslims as the highest population.

Economic power: The economy of a community is its strength. So there is mobilization among Muslims to join the economic sector of the country. They are more in number within economic sector. They always aim toward becoming the boss of the sector. In fact almost the labour force is dominated by Islamic adherents. The more resources Muslims control, the more power they will have to influence local economies and laws (Barnabas, 2012:67).

Political power: Muslims believed that in holding political power, they can influence their community for Allah. This has been the order of the day among Muslims within Nigeria. Especially in this era in Nigeria, majority of political leaders in the country are Muslims. So good numbers of the Northern Nigeria Muslims participate in politics and hold sensitive offices in the country. They may use their positions in government or the political sector to influence the laws and functioning of a country to make it easier for Islam to spread. They try to introduce a version of Sharia into the laws and constitution of a country (Barnabas, 2012:35). In this way they are able to influence the laws...to favour the Muslim agenda... (Barnabas, 2012: 70).

Educational Power: They establish schools and offer free education to their students but Muslims in order to get Christians converted into Islam. Christians who want free education for their children change to Islam due to their inability to meet up with the school fees in the Christian schools (Barnabas, 2012: 69).

3.2.3.1.3.2 Spiritual Power

Spiritual power: Muslims believe in diabolical power. Through this means they control the universe and the community they live. They believe in jinn's, the source of diabolical power, and they use them for assignments. It is their belief that Allah created the jinn's both good and evil. The Muslim world-view is saturated with consciousness of the spirit world (Pershall, 1980:79). Throughout the Muslim world there is widespread belief in jinn or super human beings (Pershall, 1980:81). They use diabolic means to convert from Christianity to Islam. In addition Fuller (1996:66) articulates that Muslims are different from traditionalists that many of them do magic. They also believe that if they build a mosque in a particular community, they have gained the spiritual power of the place. They will be in control of that community. So, having mosque all over the places assures them of being in charge of those places.

3.2.3.1.4 Polygamy: Muslims believe in marrying more than one wife. This gives their men both married and unmarried the opportunity to spread and expand Islam. Most of the Christian widows and long overdue unmarried Christian women fall victims and end up marrying Muslims. Their men use money to captivate Christian women and lure them into Islamic marriage. Muslim men are urged or ordered to marry as many Christian women as they can. They can be offered rewards or money, with larger reward if they can marry a pastor's daughter. According to Islam, all the wives and children of a Muslim man are considered to be Muslim. Islam does not allow Muslim women to marry Christian men (Barnabas, 2012: 35-36).

3.2.3.2 The Beliefs and Practice of the Northern Nigeria Muslims in Their Religion

Like all Muslims, Northern Nigeria Muslims believe and practice the following:

3.2.3.2.1 They Believe in Allah

They believe in Allah, the Monotheistic God of Islam. Allah is the name of God in Arabic. He is one and unique. He has neither wife nor Child (S.112) Though Arabs believed in Him and adored him before Islam but not as unique. He is transcendent (above all created beings) and immanent (He is with the people through his word), (Awoniyi 2013:5). He alone should be worshipped. He has many attributes [according to Northern Nigeria Muslim; Emphasis is Mine] Such as creator, great, Merciful, Magnificent, Master or Master of the universe...Only 99 are known to Men and women, the 100th is unknown. The Commonest feature is that he is Akbar (Allah Akbar: Allah is great). He gives his decrees to all Men and Women. In fact, the prophet's mission was not only to proclaim God's existence but to deny the existence of all lesser deities, for the name was known in the pre-Islam period, (Ibid). Islam describes God as a perfect being, possessing every excellence (Ahmad, 1980:27).

3.2.3.2.2 They Believe that Allah Sent Prophets

They believe Allah has sent 124,000 prophets to mankind, although only 25 are mentioned in the Koran. Six of the principal prophets are Adam, the Chosen of Allah; and Muhammad, the apostle of Allah. Because Muhammad's revelation is considered the greatest of all, he is called the "seal of the prophets," "Peace of the world," and given more than other appellations (Ankerberg and Weldon, 1984:11-12). Prophet Muhammad is believed to be the prophet of Islam. He is not the only one but the greatest; he is the seal of the Prophets. Born in 570 from Abdullah and Amina, he married in 590 and in 610, he received the first revelation which marked the beginning of the Islam. He lived in Makka till 622. Running from Persecutions and other troubles, he migrated to Madina. There he consolidated the religion he founded. He died in 632 after he had conquered Makka and cleared the Kabba which is the centre of Islam till now. Islam was founded or renewed in 610 A.D by a man named Mohammad. During Prophet Muhammad's time, polytheism reigned. His people were worshipping multiple gods. In this particular time, he claimed to have a vision from a being perceived to be an angel who said "There is only one God and His name is Allah Worship Him" (Awoniyi 2013:6-7)

Though there is no doctrine of divinity as to Muhammad in Islam, but rather sustained insistence to the contrary, the prophet of Arabia is the human name the most associated with

that of God. He is mentioned in the second clause of shahada (The first article of faith) (Awoniyi, 2013:7). A Muslim must believe in God alone, but he must acknowledge that Prophet Muhammad is his Prophet (Awoniyi :7).

There is no Prophet after the death of Muhammad; thus his successors could not be called prophets but kalifes. Abubakr (632-634); his mission was to consolidate the community disturbed after the death of prophet. Umar (634-644): his mission was to expand Islam within and outside Arabia: Uthman (644-656): Faced with so many tensions, his reign was simply dissatisfaction. Ali (656-661): Faced a civil war that led the ground for the numerous sects of Islam (Awoniyi, 2013:8).

3.2.3.2.3 They Believe the Qur'an

They believe the Qur'an was dictated to Prophet Muhammad by God through the angel Gabriel. It has a divine origin, and it was edited. According to the Muslims, the Qur'an is a recorded word of Allah. The Qur'an contains 114 Suras (Chapters), more or less 6200 Ayats (Verses). The first Sura which is called al-fatiha opens the book. Note that there is no chronology in the Qur'an, thus suras are not given in the orders of revelation; the longest comes first. So the longest of all is sura Baqara with 285 ayats. Each sura has a proper name. Sura two is the summary of the whole book. Muslims are also asked to read three other holy books: the Torah (Which are the first five books of the Old Testament), the Zabur (Which is the Psalms of David), and the Injil (the Gospel of Christ). The Qur'an is the first source of Islam. However, there are 3 other sources of Islam: the Hadith (the tradition of the Prophet), the consensus of the scholars and personal opinions (Awoniyi, 2013:9-10). Islamic life rests upon the precepts of the Qur'an and the example of Prophet Muhammad (Awoniyi, 2013:7).

3.2.3.2.4 They Believe Five Pillars of Faith Must Be Observed

They hold certain religious practices that are common to all Muslims in the world. These religious practices are called five pillars of the faith in Islam. They are followings:

3.2.3.2.4.1 Say the Confession of Faith: (shahada)

A Muslim must confess, "La ilaha illa Allah Muhammad rasul Allah: There is no God but Allah and Muhammad is prophet of God". The first pillar of Islamic action is the shahada, "witness of faith, which emphasizes the contrast between believer and unbeliever, a distinction unknown in the world of ethnic religion (Trimingham, 1980:62).

3.2.3.2.4.2 Pray Five Times a Day: (salat)

Muslims are supposed to pray five time[s] a day: shortly before sunrise, mid-morning, noon, mid-afternoon, and after sunset. The salat or ritual prayer is an essential obligation of Muslim (Parshall, 1980:200). The Muslims are resolutely committed to their five-time prayer a day and would not want anyone or thing to stand between them and their prayer time (Anie, 2002:31-32).

3.2.3.2.4.3 Alms-Giving (Zakat):

Muslim (good health, possession and age matter) are to give 2.5percent of their wealth for the poor, the Miserable, the standard travellers, the sustenance of new converts, the one who goes on collecting the zakat, the spread of Islam (Awoniyi, 2013:13). Zakat, therefore, is the spending out of whatever one has been given to other man. Those things given to man include his wealth, faculties and powers (Olateju, 2012:23).

3.2.3.2.4.4 Fast During Ramadan (sawn):

For one lunar month, from sunrise to sunset, Muslims are called to abstain from eating, drinking, sexual activities... in order to experience the feelings of those who have not and create the awareness of coming to their aid... Then from sunset to sunrise, they are permitted to come back to their legal allowed activities. This is the way of developing discipline and relating to the poor.(Travellers, young children and pregnant or nursing mothers do not need to keep the fast) (Awoniyi, 2013:13). So fasting takes place during the month of Ramadan (Q. 2:183-185, 187). It is compulsory for all Muslims, man and woman, for twenty-nine or thirty days in the month of Ramadan (Q.12:185) depending on the Lunar Calendar (Olateju, 2012:24).

3.2.3.2.4.5 Make a Pilgrimage to Mecca (Hajj):

Every Muslim who is financially able and healthy is supposed to travel to the birth place of Islam once in his or her lifetime. There he or she will perform a number of Spiritual activities loaded with great symbolism that reminds them some truths of their faith such as venerating the black stone (Symbol of the Uniqueness and the oneness of Allah), the stoning of Satan (symbol of rejecting evil, sacrifice as the sacrifice of Abraham). The intention for which the pilgrimage is made is one of the most important features of it (Awoniyi, 2013:13-14). These

are requirements in Islam for Muslims to earn their way to heaven by performing the five pillars of the Islamic faith.

3.2.3.2.5 They Believe in Six Articles of Faith

There are also six articles of faith which they believe

3.2.3.2.5.1 Allah is one, his nature and qualities are mainly revealed in his 99 most beautiful names. [They] believe there is only one true God and that his name is Allah. His will is supreme (Ankerberg and Weldon, 1984:11).

3.2.3.2.5.2 His Angels and jinns (demons), some of which are good and evil (Awoniyi, 2013:15). Muslims believe in Angels-such as “Gabriel,” who allegedly transmitted the Koran to Muhammad (Ankerberg and Weldon, 1984:11).

3.2.3.2.5.3 The Books: Taurat (the law), Zabur (the Psalm) Njil (the gospel of Jesus Christ), Al-Qur’an (the revealed words of Allah to Prophet Mohammed). Muslims believe that Allah has revealed his commands to people through sacred books (Awoniyi, 2013:16-17). Ankerberg and Weldon (1984:8) posit that, Muhammad claimed he received supernatural revelations from God through the angel Gabriel. These revelations were written down by others and compiled into a book called the Koran, the Muslim Bible. Muslims believe that Allah has given a long series of revelations, including the Old and New Testaments. But these revelations end with the Koran, which supersedes and to a large degree abrogates the others. For all practical purposes, Muslims accept only the Koran as the word of God. For example, they believe Allah’s earlier revelations in the Bible have been corrupted and/or falsely interpreted by Jesus and Christians, so the Koran is needed for proper understanding (Ankerberg and Weldon, 1984:11).

3.2.3.2.5.4 His apostles or prophet (nabi). The Qur’an named more than 28 prominent prophets among these are Jesus, Adam, Noah, Abraham, Moses, David, Solomon and Mohammed (Awoniyi, 2013:17-18).

3.2.3.2.5.5 Judgment Day: Angel Israfil will be responsible for the blowing of the trumpet on the last day (Awoniyi, 2013:19). Muslims believe that on this day the good and evil deeds of men will be placed on a “scale.” Those Muslims having sufficient personal merit and righteousness (and the favour of Allah) will go to eternal heaven; all others will go to eternal hell (Ankerberg and Weldon, 1984:12).

3.2.3.2.5.6 Predestination “Kadar”: God’s predestination of everything, both good [and] evil. Muslim devotion attributes to Allah supreme and sovereign power over all things. The Muslim believer must submit to Allah’s will. The doctrine of absolute predestination is widespread. Maktub (it is written,) Maqdur (it is decided) and kismet (it is my lot) are expressions commonly used to express this fatalism (Awoniyi, 2013:21). Muslims believe everything that happens, both good and evil, is predestined by Allah’s will, his immutable decree (Ankerberg and Weldon, 1984:12).

3.2.3.2.6 They Believe Jesus is one of the Prophets

They still believe about Jesus Christ as one of the Prophets. They therefore, hold the following beliefs about him: He was born by a virgin Q19:20, 19:16-36, He was without sin Q19: 19, He performed miracles Q 3:19,5:113, He ascended into heaven and he is there Q4:158, He is coming back again Q43:61, He is Almasihu (the Messiah)Q4:157, 172 9:31, 3:45, He is Ruhuminhu or Ruhumillah-spirit of God Q4:171,13:45, He created and gave life Q3:49, 5:113, His name is mentioned 93times in the Quran Q22:73, He is merciful Q19 :21, Sign of Judgment 43:61, He is to be Obeyed Q43:63, He was fore runner of Mohammed Q61:6, He was holy and faultlessQ19:19, He healed the sick Q5:113, He raised the dead Q5: 113, He came with clear signs Q43:63, He is illustrious in this world and the hereafter Q3:45 and He was raised to heaven (where He still is) Q4:158 (Awoniyi, 2013:21-22).

3.2.3.2.7 They Reject Certain Things in Christian Beliefs

So also they reject certain things in Christian beliefs: **The trinity** Q4:171, 5:75-78,199 (Awoniyi, 2013:23). Tsoukalas (2001:148) narrated that Muhammad misunderstands the Christian doctrine of the Trinity and then rejects it. He accuses Christians of believing in three gods, and dividing three gods into one god. This stance of Muhammad has been widely accepted among the Muslims in the Northern Nigeria; **Jesus the Son of God** –Q9:30,5:78; **The deity of Jesus** –Q5:19, 5:75; **Jesus did not die on the cross**- Q4:157; **The doctrine of atonement** –Q22:36-37; **The Claim of the Universality of Jesus Christ**;(Awoniyi, 2013:23-24). Ankerberg and Weldon (1984:37) reveal the position of the Muslims about the Bible as they explained that, Muslims respond by saying that the bible has been corrupted and, therefore, its present teachings are untrustworthy. The Koran and Islam claim that the bible has been corrupted by Christians (Ibid:44). Stephen Neil (1970 in John Ankerberg and John Weldon 1984:45) observes that, it is well known that at many points the Quran does not agree with Jews and Christians scriptures. Therefore, from the Muslim point of view, it follows, of

necessity, that these scriptures must have been corrupted. Historical evidence makes no impression on the crushing force of the syllogism. So it is, and it can be no other way. The Muslim controversialist feels no need to study evidence in detail. The only valid picture of Jesus Christ is that which is to be found in the pages of the Quran. They (Ankerberg and Weldon, 1984:45) both concluded that, for the Muslim to maintain that Bible has been corrupted is an indefensible position.

3.2.3.2.8 They are made up of Different categories

Still among the Northern Nigeria Muslims there are different categories of Muslims that especially Christian missionaries or Christians can come across as they carry out witnessing among them. **The sincere seeker**-sincerely seeking the truth (Liberal). **The elite/free thinkers**-those that are not serious with Islamic norms. **The fanatics or those who argue**-they ask questions to confuse Christian witness. **Fundamentalist**-they hold fast to the teachings of the Quran and Hadith. And **those who hold fast to one of the law schools in Islam** (Hanafi, Malik, Shaffi and Hanbah)(Awoniyi, 2013:23).

3.2.3.2.9 They have Religious leadership position (Imamship)

Another important aspect of the Islamic religion that can be found among the Northern Nigeria Muslims is the position of religious leader called Imamship. Imamship is “an important post among Muslims that deserves constant re-examination...” (Abbas, 2010:59). “It is discovered that extraneous traditions often determine the appointment of the chief imam in... towns and cities. While a generally accepted norm among the... Muslims is the Oba [or Emir] ratifies such appointments, it implies therefore that where a town or city is bereft of Oba and there is vacancy for the post of imam, such appointment cannot hold” (Abbas:59). This is another opportunity for Christian missionaries to penetrate Islamic community. The moment the Oba or Emir is converted to Christ, It is certain that the whole community will be easy to reach for Christ.

Imam is an Arabic word having three meanings. Firstly, it means ‘to go’, ‘be taking oneself’ and also ‘go to see someone’. Second, it means ‘to lead the way’ ‘lead someone else by one’s example’, ‘to lead someone in prayer’. Thirdly, ‘to be or become a mother’ (Abbas:59).

The second meaning is considered as the right meaning of imam in Islam. Originally, ‘leader’ particularly of caravan, means anyone who guides a column of camels which is synonymous

to hadi, a guide. The imam in this context serves as a guide in prayers. He guides other worshippers in all activities of prayers (salawat) (Abbas:59).

Furthermore, Abbas (2010:60) attempts to classify imam in Islam in accordance with the roles to each by saying, there are two types of imam viz. Imam Akbar (Great imam) and Imam Saghir (small imam). The first one could be the leader of the Muslim community while the second is he who conducts prayer (salawat). Imam Saghir is further divided into Imam Jami' and Imam Ratib. Imam Jami' is the one who leads the Jumiah and Id prayers that are performed in a central mosque or praying ground in a city, town or village.

Imam Ratib (local) leads the Salat performed in a compound mosque. There is at least an appointed Imam in every mosque. Principal mosques could have many depending on size and the need as obtained in masjid al-Haram-Holy mosque in Makkah and Masjidun-Nabawi (The prophet's mosque in Medinah) (Abbas :60).

The Holy Prophet Muhammad (SAW) was the first to assume the position of Imam of the Muslims community at the inception of Islam. He, therefore, performed the dual roles of the religious and mundane head of the Ummah. He was succeeded in both capacities by the four rightly guided caliphs. They are Abukar, Umar, Uthman and Ali. The founders of the four orthodox schools of law called Imams, therefore...[they] have Imams Abu Hanifah, Malik, Shafi and Hambali (Abbas :60).

Abbas (2010:60) finally states the qualities or qualifications of an Imam thus: For a person to be eligible for the post of Imam, he must possess certain qualification and qualities that could make him fit for this important religious job. They are adequate knowledge of Islam ('ilm) and justice (adalah) (Qur'an 38:2). These two are essential to the office of the Imam. Others as agreed upon by the four sunni schools of thought are; the Imam must be a Muslim, he must be sane, he must be mature, he must be noble, he must be the most knowledgeable in the Qur'an and sunnah, he must be best in character and appearance.

All these above mentioned details about the religion of the Northern Nigeria Muslims will enable the Christian Missionaries to reach them for Christ effectively. Having the knowledge of Imams in Islam and their roles is the beginning of having or designing the rightful strategies for reaching them for the Lord.

3.2.3.2.10 They Hold Strong Belief in Shariah

The other key issue in Islam that Northern Nigeria Muslims do not joke with is their Shari'ah law-Because by it their entire affairs are guided. To ascertain and achieve a real Islamic community shari'ah law must be in practice. If shari'ah law has not been adapted to a

community that Muslims live, such a community can never experience the real peace of Allah. The rule of shari'ah assures the rule of Allah. So incorporating shari'ah law to a community where Muslims live is their heart cry. Muslim worldviews are based on Shari'ah law which is formed from Qur'an and hadith and/or Ijmaa and Qiyas.

Shariah is the technical term for the law of Islam and means a path or way which must be followed by a Muslim. In the very early years, in the absence of a science of Jurisprudence, legal judgments were passed in strict conformity with the teachings of the Quran and the sunnah (practice) of the Prophet. In cases where there was no clear directive in the Quran or in the Practice of the prophet, the precedent of the first four caliphs and the practice of the prophet's companions [were] sought. (This is called the sunnah of the Righteous Caliphs or of the companions). The Muslim science of fiqh or jurisprudence began to develop round about a hundred years after the Hijra. The impetus for its development was provided by the rapidly developing science of collecting traditions of the prophet in order to provide precedents for legal decisions (Nazir-Ali, 1983:48). In the development of fiqh there have been four "roots" in operation for the deduction of laws as methodical principles from which legal prescriptions may be legitimately laid down. They are: The Quran, the Hadith and the sunnah, the Ijma, and the Qiyas (Doi, 1981:4). Muslim law is traditionally divided into two categories. The Usul-fiqh, (the roots of the law) comprise[s] the Quran, the traditions, qiyas and the ijma or consensus (Nazir-Ali, 1983:50).

Having seen some important things they believed and practiced; let us move to the next section to observe their worldviews. Their world views are also important to be considered for one to be able to design suitable strategies that can be appropriate to minister among them. Neglecting their worldviews can land a missionary, mission agent or church that want to work among them into a big problem. So, every piece of information about them is vital to designing appropriate methods to have effective ministry among them.

3.3 THE SOCIO-EDUCATIONAL LIFE OF THE NORTHERN NIGERIA MUSLIMS

Officially, education in Nigeria is secularly structured (i.e. western education). But other types of education are incorporated to Western education which is generally and officially accepted. Historically, traditional education was in place before the arrival of Islam in the North. When Islam came Islamic education was introduced and enforced on the people of the North. Later on, the coming of the white missionaries and indigenous Missionaries (people like Walter Richard Miller and John Christopher Taylor both of Church Missionary Society) integrated the

western education to their system. So this gave many of them the privilege to participate in all governmental sectors in the country.

The coming of western education does not stop the existence of Islamic education in the system. The Islamic adherents still value the Islamic education. So, up to date, Islamic schools called Qur'anic Schools are still found in the Northern Nigeria. Both Islamic schools and western educational schools co-exist in the North. In the North almost all the Muslims have access to Islamic education. Few of them have access to western education, while some have access to both Islamic education and western education. They are still use to learning by memorising. This is an opportunity for discipleship among them which missionary can take advantage of to grow the new converts among them. Until recently, both Islamic education and western education were men affairs. The reason is that women are given in marriage at the tender age. Men are privilege to read, especially having Quranic training to sustain the religion. But today you can have good number of women attending the school even while married. Educationally, Muslims have established schools at all levels, while they are heads of various educational institutions (Awoniyi, 2012:153). So opportunity to reach them within the school system is opened to Christian missionaries by penetrating them through campus fellowship.

3.4 THE SOCIO- CULTURAL LIFE OF THE NORTHERN MUSLIMS

In the past, some Christian evangelists and Missionaries were not very sensitive or respectful to the culture in which they were working. They caused unnecessary offence and sometimes they tried to bring western culture as well as bringing Christianity (Barnabas 2012:56). This insensitivity to the culture of the people they were trying to reach with the Gospel had caused closed door for ministry among the target groups or people. By culture I mean “people’s patterned ways of doing things. It is the sum total of a people’s worldview, beliefs, values, and behaviours” (Clement etal, 1996:17). “It is the sum total of ways of living built up by a human community and transmitted from one generation to another” (Newbigin, 1984:5).

From the above definition of culture, socio-cultural life can be said to be the total lifestyle peculiar to and practised by certain human community. Hence the Socio- cultural life of the Northern Nigeria Muslims is the total lifestyles peculiar to and practised by them. In this aspect, three things will be discussed namely:

1. Socio- cultural family
2. Socio-cultural linguistics

3. Socio- cultural occupation

3.4.1 Socio-cultural family

Family among the Northern Nigeria Muslims is made up of fathers, mothers and children. In spite of the diverse in culture among the northerners in Nigeria, Muslims among them hold almost same culture because of religious affiliation. Muslims in the north practice Islamic culture which is cultural practice of the Arabians. The culture of their religion has superseded their traditional culture. Only few things from traditional culture can be found amidst their culture. They therefore, believe in polygamous family. That is a family where the man marries more than one wife (i.e. three or four wives at a time). They still believe in early marriage especially for women. Women are believed to be ruled by their husbands. The children also are subjected to the authority of their fathers. In that case, the decision of the father counts in the house where the wife or children have no objection to it. The good thing of this to missions is that the moment, the main man of the family accepts Jesus Christ, as his Lord and personal saviour, the whole family has been converted. And the bad aspect is that once the main man refuses to accept Jesus as his Lord and personal saviour, other members of the family become hard to win for the Lord Jesus. Except the Holy Spirit intervenes to make their salvation easy.

3.4.2 Socio-Cultural Linguistics

“Communication never takes place in a social vacuum, but always between individuals who are part of a total social context. These participants in the communicative event stand in a definite relationship to each other” (Nida, 1992:79). Grimes (1992:95) reveals that, every person who wants to communicate across language boundaries needs to decide what language he will use. In actual sense the general language and official language in Nigeria is English. But in the North among the northerners, Hausa Language they speak. Hausa is a tribe in the North among the over hundred tribes but the language has great influence on the northerners, because of the commerce. Therefore, Hausa language becomes general language to Northerners. Hence the Northern Nigeria Muslims speak Hausa language for their day to day communication. So learning, hearing and to be able to speak Hausa language will help the missionary in his/her mission work among the Muslims in the Northern Nigeria.

3.4.3 Socio-Cultural Occupation

Socio-cultural occupation of the northern Nigeria Muslims is normal and common occupation to other northern Nigeria citizens. They are into business and agriculture. During the planting

season, their men will abandon any other business they do. They will move to farm to plant and grow different kinds of crops. At the harvest time, they will harvest their farm produce and take them to market for sales. The kind of the work they do is an open door for vocational missionaries to penetrate them. This also opens door for traders and veterinary doctors to serve among these people as missionary. Since they like doing business the Christian traders can travel to their community for business and along the line, share Gospel with them. The veterinary doctors may work among them as veterinary doctors to treat their animals and along the line sharing Gospel with them. More so, a missionary, who has knowledge of farming can help them on how to farm in other easy way as this will help him build a good relationship with them. So in this aspect of their lives, Christians should be the ones going to them in their areas.

3.5 THE SOCIO-ECONOMIC LIFE OF THE NORTHERN NIGERIA MUSLIMS

Socio-economic life of the Northern Nigeria Muslims can be viewed as the things they do that earn them income for their living. As it was mentioned above under the socio-cultural occupation the peculiar work that they do is business and agriculture. All what they get from agriculture, they take to the market for sales. Some of the farming produce which give them money to run their personal and corporate affairs are groundnut, pepper, tomatoes, onions, vegetable, fruits (e.g. carrots), yam, animal (e.g. Cattle rearing, fowls etc.). They also have skill in using clay to make house utensils e.g. pots, plates etc. They can also make any kind of mats and so many things for business. Because of their industry and the nature of their economic activities, they travel wide all over African countries. “Economically, the Muslims are not pushovers in business matters and generally in the upliftment of the nation’s wealth, for example the [former] governor of the central bank, Sanusi Lamido Sanusi is a Muslim” (Awoniyi, 2012:153). This aspect can serve greatly in affecting them for Christ. They can be easily reached for Christ when they are out of their home for businesses in other community especially in Christian community. So this area opens door for opportunity to reach them in the areas which are not their home, where they do not have majority.

3.6 THE SOCIO-POLITICAL LIFE OF THE NORTHERN NIGERIA MUSLIMS

The Socio-political life of the Northern Nigeria Muslims is the system of hierarchy within the Islamic community in the Northern Nigeria. As it is known that, Monarchism is a system of government recognized by Muslims all over the world so also is to the Northern Nigeria Muslims. They are obedient to their leaders to the core. Whoever emerges as their leader is highly esteemed. Likewise his word is honoured. Anie (2002:40), corroborates this as he says, in Islamic religion, once a person is appointed a leader, all other bow in submission to him, and

follow (sic) on for as long as that leader lives and provides them with their basic daily needs or suppliers (sic). Once an Imam or an Alhaji who is a traditional ruler says “go”, the follower[s] move without question. Until the same person in that position says “come back”, the Muslim keep going. In that case, when a community leader is converted to Christ, the whole community is also assured of conversion to Christ just like the case of head of the family I discussed under socio-political life of the Northern Nigeria Muslims. But when the community leader refutes, the whole community refuse to follow Christ. This is another striking point to Christian Missionaries or church.

PRELIMINARY CONCLUSION

Ankerberg and Weldon (1984:9) submit that religiously, socially, politically, economically and militarily Islam will continue to powerfully impact our world. This statement deserves to be viewed with all seriousness by Christians and intensify in witnessing to Muslims especially in this contemporary time. Knowing their worldviews provides a clue towards planning appropriate strategies of encounteriology. Pershall (1980:82-83) submitted that, hundreds of additional examples could be cited to show that these aspects of “popular Islam”¹⁸ must be recognised as deep-level, all pervasive features of the Muslim world-view. Missionaries have traditionally dealt with Islam as a “high religion”¹⁹ based on the Quran and tradition. This approach is inadequate. Research must be aimed toward uncovering the real (as opposed to the ideal) system of beliefs that touch every segment of the Muslim’s life. At the same time, the influence of orthodox Islam on popular Islam should not be overlooked. Knowing the context of the northern Nigeria Muslims will help in our witnessing to them in a manner that may not attract violent response on their part. Let us move to the next chapter to discuss the data collected from field research as a continuation of this chapter.

¹⁸ Popular Islam here refers to well-known Islam. That is, a religion that is well recognised by people of the society, especially Shiite or Shiah that advocates Islamic law as rule of government which is one of the factors causing violence or persecution in the Northern part of Nigeria.

¹⁹ High religion here refers to a religion that is dangerous or evil.

CHAPTER FOUR

CONTEXT ANALYSIS: A SURVEY ON CHRISTIAN-MUSLIM ENCOUNTERS IN NORTHERN NIGERIA

4.0 INTRODUCTION

In Chapter three I have used literature information to explain the context of Northern Nigeria Muslims. In this chapter I prefer to use survey in addition to literature information in order to arrive at the accurate decision on missiological strategies/methods of encounteriology. The literature information is not enough to determine the missiological strategies of encounteriology with Muslims in Northern Nigeria, because the literature information may not be realistic and practical for decision making. But survey research is interested in the accurate assessment of the characteristics of whole populations of people by studying samples drawn from populations (Omideyi and Abiola, 1999:13). It is very realistic and practical for decision making because it identifies present conditions and points to present needs (Omideyi and Abiola :13). More so, survey research has the possibility of applying the findings obtain to a large section of the population. (Omideyi and Abiola :13). In short, survey will serve me well in addition to literature information to have accurate assessment of Northern Nigeria Muslims and identify the present conditions of Christian-Muslim encounteriology in Northern Nigeria and point to the present needs (missiological strategies of encounteriology) to ensure that the rationale and relevance crafted in section 1.6 of chapter one are realised.

4.1 DATA COLLECTION, PROCESSING AND ANALYSIS

This chapter is a proceeds from Chapter three. It is about context analysis where data gathered shall be processed and analysed. Data, according to Akuezilo and Agu (2002:71), are “facts, observations or information in isolation and relating to the subjects of the study.” So data processing is also known as data presentation or results presentation (Janvier, 2005:75 and Oyetunde, 2002:10). It is to give the accurate reports or account of the findings or information gathered from the research work or field (Magaji, 2008:172-176, Alegu, 2010:23-24 and Odunsi 2013:136). Also “Data analysis refers to strategies and procedures for summarising and exploring relationships among the variables on which data have been collected” (Imoisili, 1996:99 in Janvier, 2004:88).

The data that were collected from Christians who were living within the region where the encounteriology between Christians and Muslims took place in Northern Nigeria and were still

living in there till the period that the field research was carried out, are processed and analysed in this chapter. The data that were obtained are presented and analysed based on the questionnaire distributed and collected.

The population is Christian Churches in Northern Nigeria. The field research is focused on the three categories of people in the Church: the pastors, missionaries, and lay people who live and work among Muslims in the affected areas from age eighteen and above. Since the whole missionaries, pastors and members of all Christian churches in Northern Nigeria cannot be covered at the same time, and due to financial and time constraints, the field research was carried out among the Christian Churches in Northern Nigeria where the highest population of Muslims is found in Nigeria and also affected by persecution through Islamic jihad. Therefore, fifty questionnaires were distributed among the respondents both male and female who were selected at random from the selected denominations (Baptist, Anglican, Methodist, Presbyterian and Pentecostal) that I personally visited to carry out the research at Maiduguri (Borno state), Portiskum (Yobe state), Gombe (Gombe state), Jos (Plateau state), Kaduna (Kaduna state), Suleja (Niger state), and Abuja (Federal Capital Territory). All the respondents were met in their various denominational Church and they were being prepared through the efforts of their church leaders who I handed over the letter of introduction to from the president of Christian Association of Nigeria (see Appendix B for letter of introduction from the President of CAN). Hence, ten questionnaires were distributed to each denomination.

The statistical description is in percentages. Each research hypothesis were separately analysed with table, pie chart, histogram and chart according to the individual respondent's answers and the hypotheses were tested using Chi-square method: The results were positive. Chi-square is "pronounced as 'Kye' and uses the symbol X^2 (Owen and Jones, 1993 in Akuezuilo and Agu, 2002:172). This research is a virgin research and I am not aware of anyone who has done it before. The formula for processing Data and Analysis:

$$Percentage (\%) = \frac{\text{No of Respondents (frequency)}}{\text{Total Number of Questionnaire distributed}} \times 100$$

$$\text{Chi-Square } (X^2) = \sum \frac{(O-E)^2}{E}$$

$$E (\text{Expected Frequency}) = \frac{\text{Observed Frequency } (O)}{n}$$

4.1.1 SECTION A: PERSONAL DATA

Table 1: Socio-Religious Background of the Respondents

Attribute	Frequency	Percentage%
Sex		
Male	32	64
Female	18	36
Total	50	100
Age (Years)		
18-29	13	26
30-39	10	20
40-49	11	22
50-59	14	28
60 & Above	2	4
Total	50	100
Marital Status		
Married	29	58
Single	20	40
Divorce	0	0
Widow	1	2
Widower	0	0
Total	50	100
Education		

None(i.e. no formal education)	0	0
Primary Education	3	6
Secondary Education	11	22
Tertiary Education	36	72
Total	50	100
Position		
Missionary	1	2
Mission worker	1	2
Church Worker	21	42
Deacon(ess)	1	2
Pastor	20	40
Member	6	12
Total	50	100
Denomination		
Baptist	10	20
Anglican	10	20
Methodist	10	20
Presbyterian	10	20
Pentecostal	10	20
Total	50	100

Source: Field Data, 2017

Table 1 contains socio-Religious background of the respondents. It shows that 64 percent of the respondents was male while 36 percent was female. Almost all the age groups were represented when answering the questions in the questionnaire, but age group of 50-59 years were more represented with the highest percentage of 28. Married people were more represented more than the others with 58 percent, while no divorcees nor widowers were present participating in the exercise. The table also reveals that all the respondents were educated. But majority of them had tertiary education with 72 percent. All of them were church members with missionary, mission worker, church workers, deacon(ess), pastor and membership positions in the church. All the respondents were drawn from different denominations (Baptist, Anglican, Methodist, Presbyterian, and Pentecostal) with equal percentage of 20 each to each denomination. That is, each denomination received 10 questionnaires.

4.1.2 SECTION B: CAUSATIVE FACTORS OF ISLAMIC PERSECUTION AGAINST CHRISTIANS IN NORTHERN NIGERIA

Table 2: Christians were severely persecuted in the North by Muslim Jihadists because of Christian faith?

Options	Frequency	Percentage (%)
Yes	48	96
NO	2	4
Not Sure	0	0
Total	50	100

Source: Field Data, 2017

From the above table 48 respondents representing 96% indicated that Christians were severely persecuted in Northern Nigeria by Muslim Jihadists because of Christian faith while only two (2) which is 4% indicated that Christians were not severely persecuted in the North by Muslim Jihadists because of Christian faith.

Table 3: Christians faced persecution from Muslim Jihadists to suppress religious minorities in the North?

Option	Frequency	Percentage (%)
Yes	47	94
NO	1	2
Not Sure	2	4
Total	50	100

Source: Field Data, 2017

The table above shows that 47 respondents representing 94% were of the opinion that Muslim Jihadists were persecuting Christians in Northern Nigeria with the aim of suppressing other religious minorities while only one with 2% was against the view. But two of the respondents were not sure at all.

Table 4: Christians were persecuted in the North by the Muslim Jihadists to impose their religion on the society or the state or the country?

Option	Frequency	Percentage (%)
Yes	50	100
No	0	0
Not Sure	0	0
Total	50	100

Source: Field data, 2017

Table above reveals that 50 respondents representing 100% were totally agreed that Muslims Jihadists who were persecuting Christians in Northern Nigeria were doing so to impose their religion (Islam) not only on Northern Nigeria, but on the society, the state or the country. That suggests that Muslims are planning to turn the entire Northern Nigeria to Islamic State.

Table 5: Muslim Jihadists persecuted Christians because of their Islamic belief in sacred duty to kill non-Muslim for their God?

Option	Frequency	Percentage (%)
Yes	48	96
NO	1	2
Not Sure	1	2
Total	50	100

Source: Field Data, 2017

The table above indicates that 48 respondents representing 96% agreed that Muslim Jihadists persecuted Christians because of their Islamic belief in sacred duty to kill non-Muslim for their God. Only one which is 2% was disagreed, while the remaining one (2%) was not sure.

Table 6: Islamic Jihadists used first attack approach against Christians before the intervention of government to prevent Christians' retaliation?

Option	Frequency	Percentage (%)
Yes	48	96
NO	1	2
Not Sure	1	2
Total	50	100

Source: Field Data, 2017

The above table shows that 48 respondents representing 96% Concord that Islamic Jihadists used first attack approach against Christians before the intervention of government to prevent Christians' retaliation while only one which is 2% disagreed. The remaining one which is 2% also was not sure.

Table 7: Islamic Jihadists made use of the destructive weapons against Christians during the attacks?

Option	Frequency	Percentage (%)
Yes	47	94
NO	0	0
Not Sure	3	6
Total	50	100

Source: Field Data, 2017

The above table shows that 94% of the respondents indicated that the Islamic Jihadists made use of the destructive weapons against Christians during the attacks while the rest of the respondents which is 6% was not sure.

Table 8: Government intervention's troops were dominated by Muslims who were drawn from different military and paramilitary organisations which aided the heavy attacks against Christians?

Option	Frequency	Percentage (%)
Yes	43	86
No	5	10
Not Sure	2	4
Total	50	100

Source: Field Data, 2017

The table above shows that 86% of the respondents were in agreement with the questions while 10% were in disagreement, and 4% were not sure. This suggested that majority of the respondents acknowledged that Government intervention's troops were dominated by Muslims who were drawn from different military and paramilitary organisations which aided the heavy attacks against Christians.

Table 9: Open Preaching to a Muslim can cause fight and violence in Northern Nigeria

Option	Frequency	Percentage (%)
Yes	48	96
No	2	4
Not Sure	0	0
Total	50	100

Source: Field Data, 2017

The table above indicates that 48 respondents representing 96% were in agreement with the question while only two respondents representing 4% disagreed. This indicated that open preaching to a Muslim provokes fight and violence in Northern Nigeria.

Table 10: Building physically big auditorium for church fellowship is a threat to the Muslims in Northern Nigeria?

Option	Frequency	Percentage (%)
Yes	47	94
No	3	6
Not Sure	0	0
Total	50	100

Source: Field Data, 2017

Table above reveals that 47 respondents representing 94% agreed that building physically big auditorium for church fellowship is a threat to the Muslims in Northern Nigeria while three respondents which is 6% disagreed.

4.1.3 SECTION C: CAUSATIVE EFFECTS OF ISLAMIC PERSECUTION AGAINST CHRISTIANS IN NORTHERN NIGERIA

Table 11: Christians' properties were destroyed during the attacks of Muslim Jihadists against Christians?

Option	Frequency	Percentage (%)
Yes	49	98
No	0	0
Not Sure	1	2
Total	50	100

The above table shows that 49 respondents representing 98% agreed with the question while only one which is 2% disagreed. This suggests that Christians' properties were destroyed during the attacks of Muslim Jihadists against Christians.

Table 12: Some Muslims Jihadists looted Christians' possession during the Islamic attacks?

Option	Frequency	Percentage (%)
Yes	50	100
No	0	0
Not Sure	0	0
Total	50	100

Source: Field Data, 2017

The table above shows that 50 respondents representing 100% were in agreement that some Muslim Jihadists looted Christians' possessions during the Islamic attacks.

Table 13: Islamic attacks against Christians have resulted in loss of Fathers by many Christian children?

Option	Frequency	Percentage (%)
Yes	50	100
No	0	0
Not Sure	0	0
Total	50	100

Source: Field Data, 2017

The above table shows that 50 respondents representing 100% were totally in agreement that Islamic attacks against Christians have resulted in loss of fathers by many Christian children.

Table 14: Islamic attacks against Christians have resulted in loss of mothers by many Christian children?

Option	Frequency	Percentage (%)
Yes	49	98
No	1	2
Not Sure	0	0
Total	50	100

Source: Field Data, 2017

The table above indicates that 49 respondents representing 98% were in agreement that Islamic attacks against Christians have resulted in loss of mothers by many Christian children while only one which is 2% said 'No' to it.

Table 15: Islamic attacks against Christians have resulted in loss of Children by many Christian parents?

Option	Frequency	Percentage (%)
Yes	50	100
No	0	0
Not Sure	0	0
Total	50	100

Source: Field Data, 2017

The table above shows that the whole 50 respondents representing 100% agreed that Islamic attacks against Christians have resulted in loss of Children by many Christian parents.

Table 16: Islamic attacks against Christians have resulted in loss of entire living family by many Christians?

Option	Frequency	Percentage (%)
Yes	49	98
No	1	2
Not Sure	0	0
Total	50	100

Source: Field Data, 2017

The table above reveals that 49 respondents representing 98% are of the opinion that Islamic attacks against Christians have resulted in loss of entire living family by many Christians while only one (2%) indicated 'No' to it.

Table 17: Islamic attacks against Christians have resulted in loss of family inheritance by many Christians?

Option	Frequency	Percentage (%)
Yes	50	100
No	0	0
Not Sure	0	0
Total	50	100

Source: Field Data, 2017

Table above indicates that the whole 50 respondents representing 100% agreed that Islamic attacks against Christians have resulted in loss of family inheritance by many Christians.

Table 18: Islamic attacks against Christians have resulted in loss of homes by many Christians?

Option	Frequency	Percentage (%)
Yes	49	98
No	1	2
Not Sure	0	0
Total	50	100

Source: Field Data, 2017

The table above indicates that 49 respondents representing 98% were of the opinion that Islamic attack against Christians have resulted in loss of homes by many Christians while only one of 2% expressed No.

Table 19: Islamic attacks against Christians have resulted in loss of jobs and businesses by many Christians?

Option	Frequency	Percentage (%)
Yes	48	96
No	0	0
Not Sure	2	4
Total	50	100

Source: Field Data, 2017

The table above indicates that 48 respondents representing 96% agreed that Islamic attack against Christians have resulted in loss of jobs and businesses by many Christians and 2 respondents representing 4% were not sure.

Table 20: Islamic attacks against Christians have resulted in loss of body's parts (deformity) e.g. eye(s), ear (s), limbs, legs, hands etc. by many Christians?

Option	Frequency	Percentage (%)
Yes	50	100
No	0	0
Not Sure	0	0
Total	50	100

Source: Field Data, 2017

The above table indicates that the whole 50 respondents representing 100% indicated that Islamic attacks against Christians have resulted in loss of body parts e.g. eye(s), ear(s), limbs, legs, hands etc. by many Christians.

Table 21: Islamic attacks against Christians have caused some Christian children to lose their schooling because of the destruction of Christian and government schools?

Option	Frequency	Percentage (%)
Yes	48	96
No	1	2
Not Sure	1	2
Total	50	100

Source: Field Data, 2017

The table above shows that 48 respondents representing 96% were agreed that Islamic attacks against Christians have caused some Christian children to lose their schooling because of the destruction of Christian and government schools. 2% of the respondents were in disagreement and the remaining 2% were indifferent.

Table 22: Islamic attacks against Christians have made many Christian students lose their teachers?

Option	Frequency	Percentage (%)
Yes	50	100
No	0	0
Not Sure	0	0
Total	50	100

Source: Field Data, 2017

The above table depicts that the whole 50 respondents representing 100% were in agreement with the question that Islamic attacks against Christians have made many Christians students lose their teachers.

Table 23: Islamic attacks against Christians have made many Christians lack food for their survival?

Option	Frequency	Percentage (%)
Yes	49	98
No	1	2
Not Sure	0	0
Total	50	100

Source: Field Data, 2017

The table above depicts that 49 respondents representing 98% were in agreement that Islamic attacks against Christians have made many Christians lack food for their survival, while only one which is 2% disagreed with it.

Table 24: Islamic attacks against Christians have ruined many financially?

Option	Frequency	Percentage (%)
Yes	49	98
No	1	2
Not Sure	0	0
Total	50	100

Source: Field Data, 2017

The table above shows that 49 respondents with 98% were in concord that Islamic attacks against Christians have ruined many financially while only one (2%) was not sure.

Table 25: Islamic attacks against Christians have subjected some Christians to sickness and Chronic diseases?

Option	Frequency	Percentage (%)
Yes	46	92

No	2	4
Not Sure	2	4
Total	50	100

Source: Field Data, 2017

The table above shows that 46 respondents representing 92% were with the opinion that Islamic attacks against Christians have subjected some Christians to sickness and Chronic diseases. It also reveals that two respondents with 4% did not agree, while the remaining two (4%) respondents were not sure.

Table 26: Islamic attacks against Christians have caused many Christians to lose their relations and best friends?

Option	Frequency	Percentage (%)
Yes	49	98
No	0	0
Not Sure	1	2
Total	50	100

Source: Field Data, 2017

The above table unfolds that 49 respondents representing 98% agreed that Islamic attacks against Christians have caused many Christians to lose their relations and best friends while only one which is 2% was not sure.

Table 27: Islamic Jihadists raped some Christian women and Children during their attacks against Christians?

Option	Frequency	Percentage (%)
Yes	48	96
No	0	0

Not Sure	2	4
Total	50	100

Source: Field Data, 2017

Table above shows that 48 respondents representing 96% were in agreement that Islamic Jihadists raped some Christian women and children during their attacks against Christians while two with 4% were not sure.

Table 28: Islamic Jihadists kidnapped some female Christians (e.g. wives and children) and forced them to marry among them?

Option	Frequency	Percentage (%)
Yes	49	98
No	0	0
Not Sure	1	2
Total	50	100

Source: Field Data, 2017

The table above reveals that Islamic Jihadists kidnapped some female Christians (e.g. wives and Children) and forced them to marry among them. 49 respondents with 98% were in agreement with it while only one representing 2% was not sure.

Table 29: Islamic Jihadists kidnapped male Christians and forced them to accept Islam by enforcing them to fight Jihad along with them against Christians?

Option	Frequency	Percentage (%)
Yes	46	92
No	3	6
Not Sure	1	2
Total	50	100

Source: Field Data, 2017

The table above shows that 46 respondents representing 92% agreed that Islamic Jihadists kidnapped male Christians and forced them to accept Islam by enforcing them to fight Jihad along with them against Christ. 3 respondents representing 6% disagreed and only one (2%) was not sure.

Table 30: Many Christians were killed during the attacks launched against Christians by Islamic Jihadists?

Option	Frequency	Percentage (%)
Yes	49	98
No	1	2
Not Sure	0	0
Total	50	100

Source: Field Data, 2017

The table above shows that 49 respondents (98%) agreed that many Christians were killed during the attacks launched against Christians by Islamic Jihadists while only one which is 2% disagreed.

Table 31: Some Christian Missionaries were advised to leave field by their sending agencies or churches because of the Islamic attacks to avoid further attacks?

Option	Frequency	Percentage (%)
Yes	48	96
No	1	2
Not Sure	1	2
Total	50	100

Source: Field Data, 2017

The table above reveals that 48 respondents representing 96% were in agreement that some missionaries were advised to leave the field by their sending agencies or churches because of the Islamic attacks to avoid further attacks. But only one with 2% disagreed and remaining one (2%) was not sure.

Table 32: Some Christians were advised to leave the North for their home towns because of Islamic attacks to avoid further attacks?

Option	Frequency	Percentage (%)
Yes	47	94
No	2	4
Not Sure	1	2
Total	50	100

Source: Field Data, 2017

The table above reveals that 47 respondents representing 94% agreed that some Christians were advised to leave the North for their home towns because of Islamic attacks to avoid further attacks. But two (4%) respondents did not agree and one representing 2% was not sure.

Table 33: Some Islamic adherents threaten Christians to vacate Northern Nigeria to avoid further attacks to Christians?

Option	Frequency	Percentage (%)
Yes	46	92
No	3	6
Not Sure	1	2
Total	50	100

Source: Field Data, 2017

The above table reveals that 46 respondents representing 92% were agreed that some Islamic adherents threatened Christians to vacate Northern Nigeria to avoid further attacks to

Christians. It also shows that 3 respondents representing 6% disagreed and only one which is 2% was not sure.

Table 34: Islamic attacks against Christians could have made many un-regenerated Christians to die without making heaven?

Option	Frequency	Percentage (%)
Yes	47	94
No	2	4
Not Sure	1	2
Total	50	100

Source: Field Data, 2017

The table above depicts that 47 respondents representing 94% were agreed that Islamic attacks against Christians could have made many unregenerated Christians to die without making heaven. But one respondent (2%) disagreed and two representing 4% were not sure.

Table 35: Islamic attacks against Christians have reduced the population of the Christians in the North?

Option	Frequency	Percentage (%)
Yes	47	94
No	2	4
Not Sure	1	2
Total	50	100

Source: Field Data, 2017

The table above shows that 47 respondents representing 94% agreed that Islamic attacks against Christians have reduced the population of the Christians in the North. But two respondents were not in agreement with it and one with 2% was not sure.

Table 36: Islamic attacks against Christian have displaced some church auditoriums to the extreme part of the town in the North?

Option	Frequency	Percentage (%)
Yes	49	98
No	0	0
Not Sure	1	2
Total	50	100

Source: Field Data, 2017

The table above indicates that 49 respondents representing 98% agreed that Islamic attacks against Christians have displaced some church auditoriums to the extreme part of the town in the North while only one which is 2% was not sure.

4.1.4 SECTION D: A SURVEY TOWARDS NEW STRATEGIES OF CHRISTIAN-MUSLIM ENCOUNTERS

Table 37: Muslims in the North can easily be reached for Christ through Radio?

Option	Frequency	Percentage (%)
Yes	46	92
No	4	8
Not Sure	0	0
Total	50	100

Source: Field Data, 2017

The table above indicates that 46 respondents representing 92% indicated that Muslims in the North can easily be reached for Christ through Radio while only four which is 8%, disagreed.

Table 38: Muslims in the North can easily be reached for Christ through television?

Option	Frequency	Percentage (%)
Yes	45	90
No	5	10
Not Sure	0	0
Total	50	100

Source: Field Data, 2017

The table above indicates that 45 respondents representing 90% indicated that Muslims in the North can easily be reached for Christ through television while only five (10%) did not agree.

Table 39: Muslims in the North can easily be reached for Christ through internet especially social network e.g. facebook, yahoo messenger, twitter, e-mail message etc.?

Option	Frequency	Percentage (%)
Yes	47	94
No	3	6
Not Sure	0	0
Total	50	100

Source: Field Data, 2017

The table above shows that 47 respondents representing 94% indicated that Muslims in the North can easily be reached for Christ through internet especially social network e.g. facebook, yahoo messenger, twitter, email message etc. while the rest three respondents (6%) disagreed.

Table 40: Muslims in the North can easily be reached for Christ through mobile phone e.g. phone call and SMS?

Option	Frequency	Percentage (%)
Yes	43	86
No	7	14
Not Sure	0	0
Total	50	100

Source: Field Data, 2017

The table above shows that 43 respondents representing 86% indicated that Muslims in the North can easily be reached for Christ through mobile phone e.g. phone call and SMS while seven respondents (14%) disagreed.

Table 41: Muslims in the North can easily be reached for Christ through nonreligious News Papers?

Option	Frequency	Percentage (%)
Yes	46	92
No	1	2
Not Sure	3	6
Total	50	100

Source: Field Data, 2017

The table above indicates that 46 respondents representing 92% agreed that Muslims in the North can easily be reached for Christ through non-religious Newspapers. But only one (2%) said 'No' and other three respondents representing 6% were not sure.

Table 42: Muslims in the North can easily be reached for Christ through vocational work e.g. agricultural work, mechanics, Building construction work, photographic work knitting work, computer training etc.?

Option	Frequency	Percentage (%)
Yes	49	98
No	1	2
Not Sure	0	0
Total	50	100

Source: Field Data, 2017

The table above indicates that 49 respondents representing 98% believed that Muslims in the North can easily be reached for Christ through vocational work e.g. agricultural work, photographic work, knitting work, and computer training etc. while only one which is 2% did not agree.

Table 43: Muslims in the North can easily be reached for Christ through professional work e.g. Nursing, Medical Doctor, Veterinary Doctor, Teaching Job, Engineering work etc.?

Option	Frequency	Percentage (%)
Yes	47	94
No	3	6
Not Sure	0	0
Total	50	100

Source: Field Data, 2017

The table above shows that 47 respondents representing 94% indicated that Muslims in the North can easily be reached for Christ through professional work e.g. Nursing, Medical Doctor, Veterinary Doctor, Teaching Job, Engineering work etc. while three respondents of 6% disagreed.

Table 44: Religious Dialogue can check on Islamic attacks against Christians in the North?

Option	Frequency	Percentage (%)
Yes	46	92
No	3	6
Not Sure	1	2
Total	50	100

Source: Field Data, 2017

The table indicates that 46 respondents representing 92% were in agreement that Religious dialogue can checkmate Islamic attacks against Christians. But three respondents which are 6% disagreed and only one (2%) was not sure.

Table 45: Christians should be encouraged to join Nigerian Army to avoid marginalization and humiliation?

Option	Frequency	Percentage (%)
Yes	45	90
No	5	10
Not Sure	0	0
Total	50	100

Source: Field Data, 2017

The above table shows that 45 respondents representing 90% were in agreement that Christians should be encouraged to join Nigerian Army to avoid marginalization and humiliation while five respondents with 10% did not agree.

Table 46: Christians should be encouraged to join Nigerian Air Force to avoid Marginalization and humiliation?

Option	Frequency	Percentage (%)
Yes	45	90
No	5	10
Not Sure	0	0
Total	50	100

Source: Field Data, 2017

The table above reveals that 45 respondents representing 90% agreed that Christians should be encouraged to join Nigerian Air Force to avoid marginalization and humiliation while five respondents which are 10% did not agree.

Table 47: Christians should be encouraged to join Nigerian Navy to avoid marginalization and humiliation?

Option	Frequency	Percentage (%)
Yes	45	90
No	5	10
Not Sure	0	0
Total	50	100

Source: Field Data, 2017

The table above shows that 46 respondents representing 90% were in agreement that Christians should be encouraged to join Nigerian Navy to avoid marginalization and humiliation while five respondents which are 10% were disagreed.

Table 48: Christians should be encouraged to join Nigeria Police Force to avoid marginalization and humiliation?

Option	Frequency	Percentage (%)
Yes	45	90
No	4	8
Not Sure	1	2
Total	50	100

Source: Field Data, 2017

The table above depicts that 45 respondents representing 90% agreed that Christians should be encouraged to join Nigeria Police Force to avoid marginalization and humiliation. But 4 respondents representing (8%) disagreed and only one which is 2% was not sure.

Table 49: Christians should be encouraged to be enlisted in Nigerian Immigration Service to avoid marginalization and humiliation?

Option	Frequency	Percentage (%)
Yes	46	92
No	4	8
Not Sure	0	0
Total	50	100

Source: Field Data, 2017

The table above shows that 46 respondents representing 92% indicated that Christians should be encouraged to be enlisted in Nigerian Immigration Service to avoid marginalization and humiliation while only four (8%) were in disagreement with it.

Table 50: Christians should be encouraged to be enlisted in Nigerian Custom Service to avoid marginalization and humiliation?

Option	Frequency	Percentage (%)
Yes	46	92
No	4	8
Not Sure	0	0
Total	50	100

Source: Field Data, 2017

The above table reveals that 46 respondents representing 92% indicated that Christians should be encouraged to be enlisted in Nigerian custom service to avoid marginalization and humiliation while only 4 respondents with 8% completely disagreed.

Table 51: Christians should be encouraged to be enlisted in Nigerian Prisons Service to avoid marginalization and humiliation?

Option	Frequency	Percentage (%)
Yes	46	92
No	4	8
Not Sure	0	0
Total	50	100

Source: Field Data, 2017

The above table indicates that 46 respondents representing 92% were in agreement that Christians should be encouraged to be enlisted in Nigerian prisons service to avoid marginalization and humiliation while only 4 respondents (8%) disagreed.

Table 52: Christians should be encouraged to be enlisted in Nigerian Security and Civil Defence Corps to avoid marginalization and humiliation?

Option	Frequency	Percentage (%)
Yes	44	88
No	6	12
Not Sure	0	0
Total	50	100

Source: Field Data, 2017

The table above depicts that 44 respondents representing 88% agreed that Christians should be encouraged to be enlisted in Nigerian Security and Civil Defence Corps to avoid marginalization while only six (12%) disagreed.

Table 53: Christians should be encouraged to work in all governmental sectors to protect the course of Gospel?

Option	Frequency	Percentage (%)
Yes	47	94
No	3	6
Not Sure	0	0
Total	50	100

Source: Field Data, 2017

The table above shows that 47 respondents representing 94% agreed that Christians should be encouraged to work in all governmental sectors to protect the course of the Gospel while three respondents (6%) disagreed.

Table 54: Christians should be encouraged to participate massively in politics without compromising faith but to protect the course of the gospel?

Option	Frequency	Percentage (%)
Yes	47	94
No	2	4
Not Sure	1	2
Total	50	100

Source: Field Data, 2017

The table above shows that 47 respondents representing 94% agreed that Christians should be encouraged to participate massively in politics without compromising faith but to protect the course of gospel. Only 2 respondents representing 4% disagreed and only one which is 2% was not sure.

Table 55: Christians should not relent in prayer for the divine conversion of Muslims to the Christianity?

Option	Frequency	Percentage (%)
Yes	49	98
No	1	2
Not Sure	0	0
Total	50	100

Source: Field Data, 2017

The table above depicts that 49 respondents representing 98% indicated that Christians should not relent in prayer for the divine conversion of Muslims to the Christianity while only one which is 2% disagreed.

Table 56: Christians in the comfort zone of the country should earnestly intensify efforts in prayer for the protection of Christians who work and live among the Muslims in the North?

Option	Frequency	Percentage (%)
Yes	50	100
No	0	0
Not Sure	0	0
Total	50	100

Source: Field Data, 2017

The table above reveals that the whole 50 respondents representing 100% indicated that Christians in the comfort zone of the country should earnestly intensify efforts in prayer for the protection of Christians who work and live among the Muslims in the North.

Table 57: Christians should encourage their children to study law as a profession in order to secure legal back up for the promotion and the protection of the Christian faith?

Option	Frequency	Percentage (%)
Yes	47	94
No	2	4
Not Sure	1	2
Total	50	100

Source: Field Data, 2017

The table above depicts that 47 respondents representing 94% indicated that Christians should encourage their children to study law as a profession in order to secure legal back up for the promotion and the protection of the Christian faith. But two respondents with 4% disagreed and only one (2%) was not sure.

Table 58: Christian churches or mission agencies should provide legal backing for their mission workers?

Option	Frequency	Percentage (%)
Yes	49	98
No	1	2
Not Sure	0	0
Total	50	100

Source: Field Data, 2017

The table above shows that 49 respondents representing 98% indicated that Christian churches or mission agencies should provide legal backing for their mission workers while only one which is 2% disagreed.

Table 59: Short term missions to Muslim community should be encouraged among Christian professionals?

Option	Frequency	Percentage (%)
Yes	47	94
No	2	4
Not Sure	1	2
Total	50	100

Source: Field Data, 2017

The table above indicates that 47 respondents representing 94% agreed that short term missions to Muslim community should be encouraged among Christians professionals. But two respondents with 4% disagreed and the remaining one which is 2% was not sure.

Table 60: Career Missionaries should have another profession to support their mission work for easy penetration among Muslims?

Option	Frequency	Percentage (%)
Yes	48	96
No	1	2
Not Sure	1	2
Total	50	100

Source: Field Data, 2017

The table above indicates that 48 respondents representing 96% agreed that career missionaries should have another profession to support their mission work for easy penetration among Muslims. But one (2%) disagreed and one (2%) was not sure.

Table6 61: Christians in the North should be encouraged to trade with Muslims and through their trades reach them for Christ?

Option	Frequency	Percentage (%)
Yes	49	98
No	1	2
Not Sure	0	0
Total	50	100

Source: Field Data, 2017

The table above shows that 49 respondents representing 98% were indicated that Christian in the North should be encouraged to trade with Muslims and through their trades reach them for Christ while only one which is 2% was disagreed.

Table 62: Christians should be encouraged to make friends with Muslims?

Option	Frequency	Percentage (%)
Yes	46	92
No	1	2
Not Sure	3	6
Total	50	100

Source: Field Data, 2017

The table above reveals that 46 respondents representing 92% agreed that Christians should be encouraged to make friends with Muslims. But only one with 2% disagreed and the remaining three respondents constituting 6% were not sure.

Table 63: Christians should show true love to Muslims without compromising their faith?

Option	Frequency	Percentage (%)
Yes	49	98
No	1	2
Not Sure	0	0
Total	50	100

Source: Field Data, 2017

The table above shows that 49 respondents representing 98% indicated that Christians should show true love to Muslims without compromising their faith while only one which is 2% disagreed.

Table 64: Christian churches and Mission agencies present in the North should unanimously walk and work together in reaching Muslims for Christ?

Option	Frequency	Percentage (%)
Yes	49	98
No	0	0
Not Sure	1	2
Total	50	100

Source: Field Data, 2017

The table above indicates that 49 respondents representing 98% indicated that Christian churches and mission agencies present in the North should unanimously walk and work together in reaching Muslims for Christ while only one which is 2% was not sure.

Table 65: Christian churches and Mission agencies should expose their missionaries to training on basic knowledge of the Islamic religion, the culture of the Islamic adherents and their world views?

Option	Frequency	Percentage (%)
Yes	50	100
No	0	0
Not Sure	0	0
Total	50	100

Source: Field Data, 2017

The table above shows that the whole 50 respondents representing 100% supported that Christian churches and mission agencies should expose their missionaries to training on basic knowledge of the Islamic religion, the culture of the Islamic adherents and their world views.

Table 66: Missionaries should have working knowledge of Qur'an for their effective witness among Muslims?

Option	Frequency	Percentage (%)
Yes	50	100
No	0	0
Not Sure	0	0
Total	50	100

Source: Field Data, 2017

The above table shows that the entire 50 respondents representing 100% were in support that Missionaries who like to work in the Northern Nigeria should have working knowledge of Qur'an for their effective witness among Muslims.

Table 67: Arabic Languages should be made a compulsory part of the missionary training for those who are willing to work among Muslims?

Option	Frequency	Percentage (%)
Yes	46	92
No	3	6
Not Sure	1	2
Total	50	100

Source: Field Data, 2017

The above table depicts the 46 respondents representing 92% supported that Arabic language should be made a compulsory part of the missionary training for those who are willing to work among Muslims. But three of them (6%) disagreed with the idea and only one with 2% was not sure.

Table 68: There should be specialist missionary training schools for missionaries who will be sent to work among Muslims?

Option	Frequency	Percentage (%)
Yes	49	98
No	1	2
Not Sure	0	0
Total	50	100

Source: Field Data, 2017

The table above shows that 49 respondents representing 98% were in support that there should be specialist missionary training schools for missionaries who will be sent to work among Muslims while only one which is 2% disagreed.

Table 69: There should be strong financial support aside prayer for missionaries who will work among Muslims?

Option	Frequency	Percentage (%)
Yes	50	100
No	0	0
Not Sure	0	0
Total	50	100

Source: Field Data, 2017

The table above indicates that the whole 50 respondents representing 100% concord that there should be strong financial support aside prayer for missionaries who will work among Muslims.

4.2 TEST OF HYPOTHESES

4.2.1 Hypothesis One (H₁)

From Table 5: Muslim Jihadists persecuted Christians because of their Islamic belief in sacred duty to kill non-Muslim for their God?

Option	Frequency	Percentage (%)
Yes	48	96
NO	1	2
Not Sure	1	2
Total	50	100

Source: Field Data, 2017

H₁: Islamic adherent and/or Jihadist believe and operate under a particular theology that influences their violent activities.

O	E	O-E	(O-E) ²
48	16.6	31.4	985.98
1	16.6	-15.6	243.36
1	16.6	-15.6	243.36
50			1472.64

$$E = \frac{50}{3} = 16.6$$

$$\chi^2 = \frac{1472.64}{16.6} = 88.71_{\text{calculated.}}$$

χ^2 tabulated: $\chi^2_{0.05}$ at (N-1) degree of freedom

Therefore, $\chi^2_{0.05}$ at (3-1) df = $\chi^2_{0.05}$ at 2df = 5.991.

$\chi^2_{\text{calculated}} = 88.71$ and $\chi^2_{0.05}$ at 2df = 5.991.

$\chi^2_{\text{calculated}}$ is greater than $\chi^2_{0.05}$ at 2df, we accept H₁ and reject H₀.

Hypothesis one (H_1) is valid based on the test from table 4 of section B; that Islamic adherents and/or Jihadists believe and operate under a particular theology that influences their violent activities. X^2 is greater than $X^2_{0.05}$ at 2df, therefore we accept H_1 and reject H_0 . This could also be represented in Pie Chart to show the clarity of the validity of the hypothesis one (H_1) as shown below:

Graph Representation



Figure 3

4.2.2 Hypothesis Two (H_2)

H_2 : Islamic adherents and/or Jihadists are indoctrinated into monopolizing areas where they exist and are intolerant of other faith formations, especially Christians.

From Table 2: Christians were severely persecuted in the North by Muslim Jihadists because of Christian faith?

Options	Frequency	Percentage (%)
Yes	48	96
NO	2	4
Not Sure	0	0

Total	50	100
-------	----	-----

Source: Field Data, 2017

O	E	O-E	(O-E) ²
48	16.6	31.4	985.98
2	16.6	-14.6	213.16
0	16.6	-16.6	275.56
50			1474.70

$$E = \frac{50}{3} = 16.6$$

$$\chi^2 = \frac{1474.70}{16.6} = 88.83_{\text{calculated.}}$$

χ^2 tabulated: $\chi^2_{0.05}$ at (N-1) degree of freedom

Therefore, $\chi^2_{0.05}$ at (3-1) df = $\chi^2_{0.05}$ at 2df = 5.991.

$\chi^2_{\text{calculated}} = 88.83$ and $\chi^2_{0.05}$ at 2df = 5.991.

$\chi^2_{\text{calculated}}$ is greater than $\chi^2_{0.05}$ at 2df, we accept H_2 and reject H_0 .

From Table 3: Christians faced persecution from Muslim Jihadists to suppress religious minorities in the North?

Option	Frequency	Percentage (%)
Yes	47	94
NO	1	2
Not Sure	2	4

Total	50	100
-------	----	-----

Source: Field Data, 2017

O	E	O-E	(O-E) ²
47	16.6	30.4	924.16
1	16.6	-15.6	243.36
2	16.6	-14.6	213.16
50			1380.68

$$E = \frac{50}{3} = 16.6$$

$$\chi^2 = \frac{1380.68}{16.6} = 83.17_{\text{calculated.}}$$

χ^2 tabulated: $\chi^2_{0.05}$ at (N-1) degree of freedom

Therefore, $\chi^2_{0.05}$ at (3-1) df = $\chi^2_{0.05}$ at 2df = 5.991.

$\chi^2_{\text{calculated}} = 83.17$ and $\chi^2_{0.05}$ at 2df = 5.991.

$\chi^2_{\text{calculated}}$ is greater than $\chi^2_{0.05}$ at 2df, we accept H_2 and reject H_0 .

From Table 4: Christians were persecuted in the North by the Muslim Jihadists to impose their religion on the society or the state or the country?

Option	Frequency	Percentage (%)
Yes	50	100
No	0	0
Not Sure	0	0
Total	50	100

Source: Field data, 2017

O	E	O-E	(O-E) ²
50	16.6	33.4	1115.56
0	16.6	-16.6	275.56
0	16.6	-16.6	275.56
50			1666.68

$$E = \frac{50}{3} = 16.6$$

$$\chi^2 = \frac{1666.68}{16.6} = 100.40_{\text{calculated.}}$$

χ^2 tabulated: $\chi^2_{0.05}$ at (N-1) degree of freedom

Therefore, $\chi^2_{0.05}$ at (3-1) df = $\chi^2_{0.05}$ at 2df = 5.991.

$\chi^2_{\text{calculated}} = 100.40$ and $\chi^2_{0.05}$ at 2df = 5.991.

$\chi^2_{\text{calculated}}$ is greater than $\chi^2_{0.05}$ at 2df, we accept H_2 and reject H_0 .

From Table 5: Muslim Jihadists persecuted Christians because of their Islamic belief in sacred duty to kill non-Muslim for their God?

Option	Frequency	Percentage (%)
Yes	48	96
NO	1	2
Not Sure	1	2
Total	50	100

Source: Field Data, 2017

O	E	O-E	(O-E) ²
48	16.6		985.98
1	16.6		243.36

1	16.6		243.36
50			1472.64

$$E = \frac{50}{3} = 16.6$$

$$\chi^2 = \frac{1472.64}{16.6} = 88.71_{\text{calculated.}}$$

χ^2 tabulated: $\chi^2_{0.05}$ at (N-1) degree of freedom

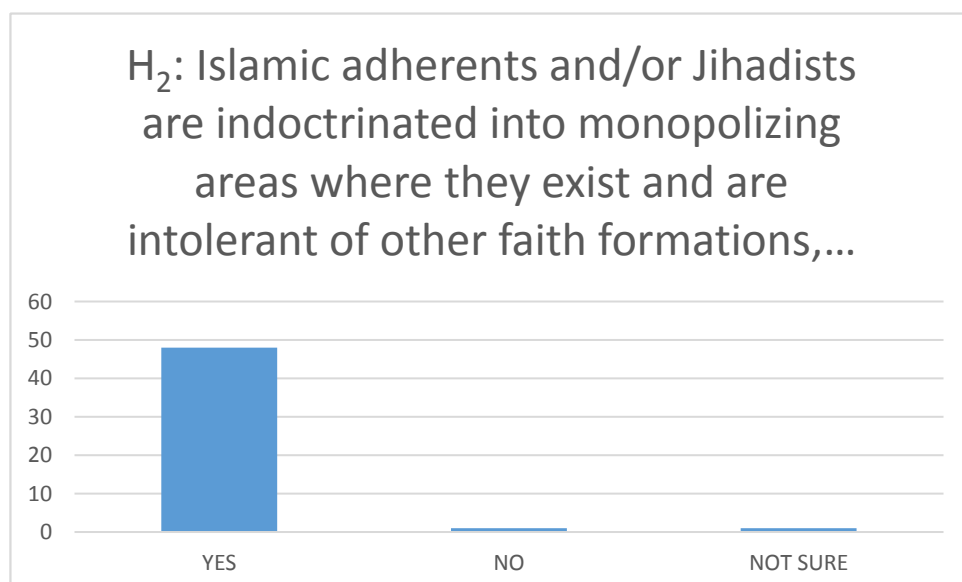
Therefore, $\chi^2_{0.05}$ at (3-1) df = $\chi^2_{0.05}$ at 2df = 5.991.

$\chi^2_{\text{calculated}} = 88.71$ and $\chi^2_{0.05}$ at 2df = 5.991.

$\chi^2_{\text{calculated}}$ is greater than $\chi^2_{0.05}$ at 2df, we accept H_2 and reject H_0 .

Hypothesis two (H_2) is also found valid based on the test from table 2,3,4,5 of section B and table 11 to 36. Both causative factors of section B of the questionnaire and causative effects of section C have proved valid the hypothesis two that Islamic adherents and/or Jihadists were indoctrinated into monopolizing areas where they exist and were intolerant of other faith formation, especially Christians. Indeed, the highest percentages obtained in table 1 to 35 of section B and section C suggested that Islamic adherents and Jihadists were optimistically desired to turn the whole Northern Nigeria to Islamic community and were in the process of achieving that by killing, kidnapping, destroying Christians and their properties, and even looting their possessions. Hypothesis two can also be interpreted in pie chart, Histogram and Chart to affirm the validity of hypothesis two (H_2) as represented below.

Graphic Representation



**Figure
4**

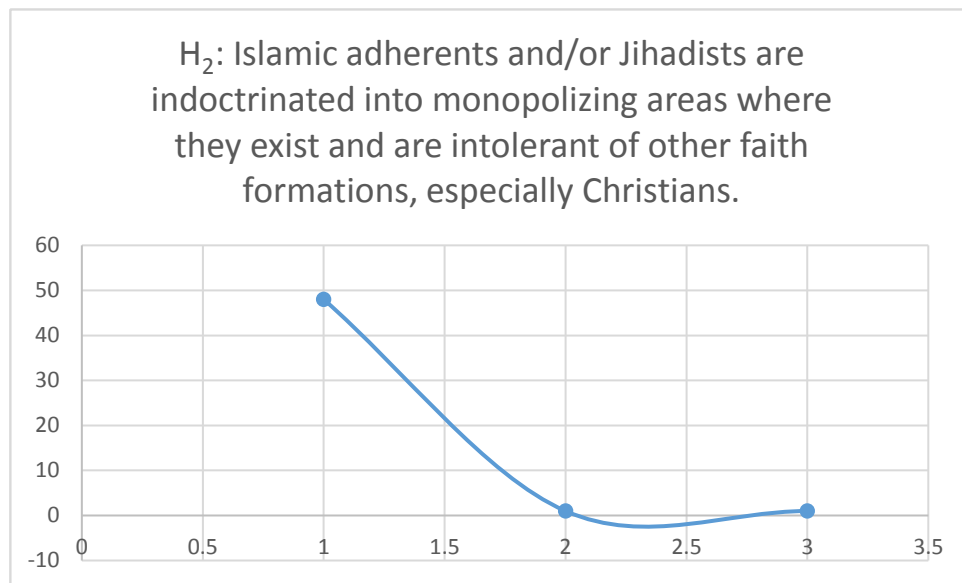


Figure 5

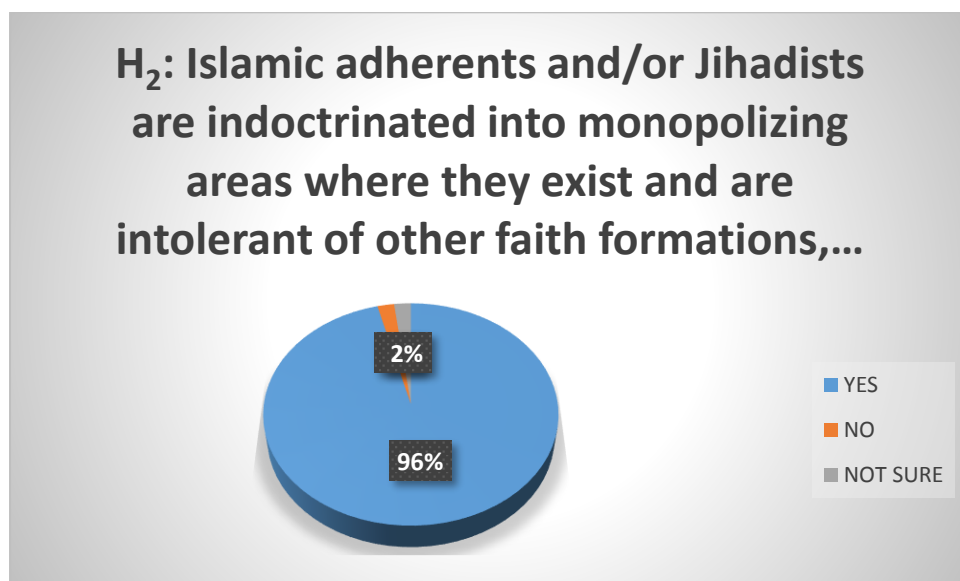


Figure 6

4.2.3 Hypothesis Three (H₃)

H₃: Christians/Missionaries/etc. are susceptible to Islamic attacks due to open preaching approach they use as they witness to Muslims and/or building of big auditorium in an Islamic community.

From Table 9: Open Preaching to a Muslim can cause fight and violence in Northern Nigeria?

Option	Frequency	Percentage (%)
Yes	48	96
No	2	4
Not Sure	0	0
Total	50	100

Source: Field Data, 2017

O	E	O-E	(O-E) ²
48	16.6	31.4	985.98
2	16.6	-14.6	213.16
0	16.6	-16.6	275.56
50			1474.70

$$E = \frac{50}{3} = 16.6$$

$$\chi^2 = \frac{1474.70}{16.6} = 88.83_{\text{calculated.}}$$

χ^2 tabulated: $\chi^2_{0.05}$ at (N-1) degree of freedom

Therefore, $\chi^2_{0.05}$ at (3-1) df = $\chi^2_{0.05}$ at 2df = 5.991.

$X^2_{\text{calculated}} = 88.83$ and $X^2_{0.05}$ at $2df = 5.991$.

$X^2_{\text{calculated}}$ is greater than $X^2_{0.05}$ at $2df$, we accept H_3 and reject H_0 .

From Table 10: Building physically big auditorium for church fellowship is a threat to the Muslims in Northern Nigeria?

Option	Frequency	Percentage (%)
Yes	47	94
No	3	6
Not Sure	0	0
Total	50	100

Source: Field Data, 2017

O	E	O-E	(O-E) ²
47	16.6	30.4	924.16
3	16.6	-13.6	184.96
0	16.6	-16.6	275.56
50			1384.68

$$E = \frac{50}{3} = 16.6$$

$$\chi^2 = \frac{1384.68}{16.6} = 83.41_{\text{calculated.}}$$

χ^2 tabulated: $X^2_{0.05}$ at $(N-1)$ degree of freedom

Therefore, $X^2_{0.05}$ at $(3-1) df = X^2_{0.05}$ at $2df = 5.991$.

$X^2_{\text{calculated}} = 83.41$ and $X^2_{0.05}$ at $2df = 5.991$.

$X^2_{\text{calculated}}$ is greater than $X^2_{0.05}$ at 2df, we accept H_3 and reject H_0 .

Hypothesis three (H_3) is also found valid based on the test from tables 9 and 10 of section B (Causative factors of persecution against Christians) that Christians/Missionaries/etc. are susceptible to Islamic attacks due to open preaching approach they use as they witness to Muslims and/or building of big auditorium in an Islamic community.

Graphic Representation

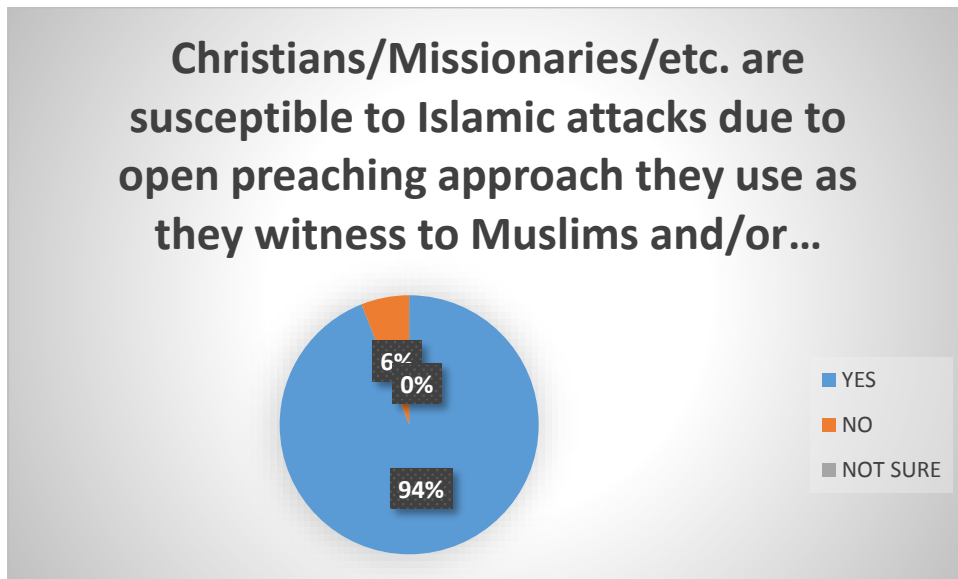


Figure 7



Figure 8

PRELIMINARY CONCLUSION

In summary, this chapter has dealt extensively with the findings of the field work on the topic “Towards new Approaches in Missiological Encounters with Muslims in Northern Nigeria”. The field work has established the factors that caused the Muslim extremists to persecute Christians and Christian missionaries in the North. Table 2 to 10 with the highest percentages have shown that Christian faith, idea of suppressing other religious minorities, their Islamic belief in sacred duty to kill non-Muslim for their God, idea to impose their religion (Islam) on the society or state or the whole country, Christian open preaching to a Muslim, building physical big auditorium for church fellowship and some other factors were the major reasons which made the Muslim extremists waged war against Christians in Northern Nigeria. So the research hypotheses were actually proved correct on the research issues. Therefore they are indispensable in this research when designing new approaches in missiological encounter with Muslims in Northern Nigeria in this twenty first century.

Likewise, tables 11 to 36 had also unveiled that there were so many evils done by Muslim Jihadists against Christians. Highest percentages were obtained to show that Islamic persecution against Christians had left more than enough sorrows and pains to Christian families in the North.

Finally, the field research had established that the new approaches proposed in the questionnaire were relevant for the Christian-Muslim encounteriology in Northern Nigeria in this twenty first century. The responses of the respondents actually proved that with the highest percentages obtained towards them from table 37 to 69. With these findings from field research and having contextually analysed the northern Nigeria Muslims by examining their history that gave the picture of what they are, I shall not hesitate to quickly propose new missiological strategies that will enable the Christian churches, mission agencies, mission workers and career missionaries to have effective and affective ministries among the Muslims in Northern Nigeria or/and hostile Islamic communities in Africa. But before then, in chapter five I will like to discuss the theological reflection on persecution and missionary strategies that are in operation in Northern Nigeria to the time that this research work is being executed as this also will help to uncover the need for new approaches in Christians’ encounter with their Muslim counterparts in Northern Nigeria.

CHAPTER FIVE

A THEOLOGICAL REFLECTION ON MISSIOLOGICAL STRATEGIES OF CHRISTIAN ENCOUNTERS WITH MUSLIMS

5.0 INTRODUCTION

In the previous three chapters I have discussed the insertion, the historical background of encounterology between Christians and Muslims, and context analyses of Northern Nigeria Muslims, in which persecution, destruction of lives and properties of the Christians were cumulated the historical account as a result of the strategies used in history, especially in the twenty (20) century, for the witness of Christ to Muslims, especially in Northern Nigeria (Moshay, 2013: 74-80, see also Chapter two of this study) and the theological differences held by Muslims and Christians in Northern Nigeria (See Chapter three of this study). Chapter one to chapter four uncovered the causative factors and effects of persecution of Christians from the Islamic extremists in Northern Nigeria. In this chapter I will now proceed to reflect theologically on the missiological strategies of encounterology in the face of rampant persecutions. I will do that based on the biblical perspective of the missiological strategies of encounterology and persecutions before I can now come up with a constructive theological reflection on missiological strategies of encounterology and persecution in Northern Nigeria. I believe this will help me to devise new missiological strategies that are appropriate for reaching Muslims in Northern Nigeria in this contemporary time (see Chapter six for the new approaches I proposed on Christian-Muslim encounter in Northern Nigeria) which is the main target of this dissertation.

Before then I shall first of all discuss the meaning of Missions/Mission, Missiological strategies used by Christians in their missiological encounter with Muslims in Northern Nigeria in this twenty first century that have caused more pains and sorrows for Christians (Moshay, 2013:74-79).

5.1 DEFINITION OF MISSIONS/MISSION

Missions is initiated by God (Bosch, 1991). It begins in the heart of God (Fuller, 2001). But it is handed over to God's people to bring sinful world to God (Lovering, 1967:5). Missions is the activities of the church in joining God in mission by crossing other boundaries far beyond their own boundary to proclaim Jesus Christ to unbelievers and bring them to Christ Jesus through their gospel message and organizing them as a body, nurturing them with the word of

God and later sending them out to win their immediate regions and regions far beyond for Christ (Akintola, 2010:10). Akintola (2010:8) helps in defining mission also for the purpose of clarity and understanding of the great commission. He defines mission as God's intentional activities to restore sinful men and women who have gone astray to himself and deliver them from forthcoming destruction. God, therefore, decides to use His people (to carry out missions) to fulfill his intentional purpose of redemption (mission). So Mission is first and foremost the work of God (Bosch, 1993:184). Bosch (1991:xv, in Alawode, 2013:7) added that, mission affects reality in terms of the church's participation in God's work-the church's participation in bringing about salvation in the world. Missions has been the activities of God's people right from Old Testament periods to present age. It passes through different periods of time. New Testament period has witnessed the commission of the Church to missions. Church has employed different strategies in carrying out her missions. Likewise, so many strategies have been used to reach out to Muslims in history, including Northern Nigeria Muslims. Both Mission and Missions are inseparable. They are two sides of the same coin that work together for the purpose of humans' regeneration and redemption. The mission of God gives birth to the mission of the Church (Missions). So understanding it in this way will help us to see both mission at home and abroad as a necessity. If they are necessity, therefore, missiological strategy (ies) to carry out Mission both home and abroad is inevitable. This shall lead me to examining Missiological strategies that are being used in missiological encounter with Muslims in Northern Nigeria in this contemporary time.

5.2 MISSIOLOGICAL STRATEGIES OF ENCOUNTERIOLOGY USED BY CHRISTIANS FOR MUSLIM EVANGELISM IN NORTHERN NIGERIA IN THE 21ST CENTURY

In chapter two I have discussed on how Christian had employed different strategies in reaching and converting Muslims in history from the inception of Islam to the present time, especially in Northern Nigeria. I traced the history to twentieth century. I want to also discuss the missiological methods or strategies that have been applied in this twenty first century in reaching Muslims in Northern Nigeria that triggered persecution against Christians which is evolving these days. I shall look at the advantages and disadvantages of these approaches so that the necessity of proposing new approaches or methods that will enable effective witnessing of Christ in Northern Nigeria can be perceived without having conflicting collision with Muslim extremists any longer or making less the persecution against Christians. Before then

let me quickly and briefly examine the missiological strategies that are commonly used in twenty first century for the evangelisation of Muslims in Northern Nigeria.

In this present time, Christians in Northern Nigeria were using some strategies in their mission efforts to their Muslim counterparts. The field research unfolds that these strategies have been parts of the factors that made Islamic jihadists to persecute Christians mercilessly. These strategies are group into two namely:

1. Open Air Preaching As an Outreach Strategy
2. Building of Physically Big Auditorium As an Outreach Strategy

5.2.1 Open Air as an Outreach Strategy

Open preaching is an act of preaching to people openly. It involves outdoor revivals, crusade, handing on tracts with verbal message on Christ, informal answering questions of Muslims (arguments), person-person or door-door evangelism, and all Christian programmes which entail open preaching called special occasions approach (for instance, preaching in Christian occasions like naming ceremony, Christian wake keep service, Christmas, Easter programmes etc.), Street Evangelism (Morning cry, Evening Cry etc.), Schools' assembly preaching, Hospital preaching etc. (Awoniyi, 2013: 27-33 and Lateju, 2002:48). By this strategy many Muslims have been brought to Christianity because the bible makes it known that by hearing the word of God people will believe in Jesus Christ (Romans 10:17). This Mission strategy is commonly used in Northern Nigeria by Christians to evangelise Muslims for the Lord. But the field research (table 9 result with 96%) depicts that open preaching to Muslims is one of the major causes of violence against Christians from Muslim Jihadists in Northern Nigeria. If it causes problem when using it and it is one of the way the Gospel could be preached, there is need to have a strategy/approach that will make this strategy possible to be used by Christians due to its productivity and end or reduce the level of persecution against Christians. Therefore, by implication, there is need for new strategy/approach that will make Christians and Muslims encounter a warless encounter in Northern Nigeria.

5.2.2 Building Physically Big Auditorium As an Outreach Strategy

This strategy refers to building of a physical project that will serve as a meeting place for the Muslim converts to Christianity and other Christians living and working among Muslims in Northern Nigeria. It involves establishment of Christian Schools (Bamigboye, 2010:91), planting of Churches and Mission stations (Fuller, 2005:126 and Falk, 1997:432), Establishment of Hospitals and Training schools for the training of indigenous leaders-

seminaries and theological colleges (Falk, 1997:34 and Fuller, 2001:97) with Church auditoriums being built in them. This strategy is good because through these auditoriums built they shall be made the disciples of Christ. When they are won for Christ, they are brought to the house of God for growth to become true disciples of Christ. The idea of having church auditorium is to fulfill the great commission (Mathew 28:19-20). This is really helping the Church to make productive efforts in Missions among Muslims in Northern Nigeria. Still it has caused serious problems for Christians in the North that result to killing of Christians, destroying properties and looting of Christian possessions (Moshay, 2013:74-80). Field research has shown (in table 9 with 94%) clearly that building of physically big auditorium in the North for Church fellowship is a threat to the Muslims that can attract persecution to Christians in the North. In fact, Church properties like schools, hospitals, Mission stations that Muslim jihadists see are the first target for destruction as they believe the Church auditorium (either Chapels or real Church buildings) might likely be there. In spite of the fact that this strategy is productive and helping in making disciples, there is need to find another way to still achieve this purpose without calling attention of the Muslim jihadists to Christians in Northern Nigeria.

As we have seen how the Mission strategies that are being used in this contemporary time are causing problems let us identify from theological or biblical perspective the basis for mission strategies for mission enterprise among non-Christians. After which the factors that make missiological strategies of encounteriology between Christians and Muslims in Northern Nigeria difficult and result in bloody encounter will be reflected upon theologically.

5.3 THEOLOGICAL REFLECTION ON MISSIOLOGICAL STRATEGIES

Mission strategies are not just of human design. God has been a Being of strategies right from the inception of the heaven and the earth. He used methods when creating all the creations (Genesis 1-2). When the first man and woman (Adam and Eve) disobeyed God and ruined their fellowship with God, He used different means to restore them and their offspring to fellowship. God strategically instructed Noah to make an ark to save people of Noah's time (Genesis 3-9). He strategically chose Abraham to save the unbelievers (Genesis 12). Through Abraham, Jesus came to the world to save unbelievers (Mathew 1). Jesus likewise used different approaches to preach gospel to unbelievers of his time (check the Gospel books: Mathew, Mark, Luke and John). Jesus then committed the saving business of sinners (Missions) to the hands of the Church (Mathew 28:18-20). Church right from early time had been working with God to save the unbelievers, including Muslims, to God's fold by using different methods to witness Gospel

to them (This is evident from book of Acts, early Church period to date). So it is unarguable to design new approaches for the witnessing of Gospel among Muslims, especially in the northern part of Nigeria. From the Bible, we have seen that God has been working in missions with different strategies through different generations or centuries for saving lost souls. This is the basis that justifies the necessity of this research at a serious time like this that Christians are being discouraged to witness Gospel of Christ among Muslims, even thinking of leaving the Muslim community.

5.4 THEOLOGICAL REFLECTION ON PERSECUTION

“The usual word for persecution is dioko, to run after with the intent of doing harm” (Richards, 2004:760). Wogaman (1989:464) opines that “persecution carries the connotation of unjust injury or harassment, usually because the victim espouses values or beliefs contrary to those dominant in a society or because he or she belongs to a group that does so.” In line with this view of Wogaman on persecution, persecution, in this context, refers to unjust treatments or evils meted against people of Christian faith because of their beliefs in Christ by Islamic adherents. Persecution has its main aim. This is revealed by Githuka (2006:1564) who reiterates that the main aim of persecution is to wipe off the faith that Christians profess but not to really destroy the people of faith: That the persecutors aim at victimising the believers to forsake and deny their faith in Christ and dislodge Christ from their lives. This shows that Jesus Christ becomes the real target for persecution.

I shall devote this section to persecution of Christians in two phases from the biblical perspective namely: Biblical examples of persecuted believers and Biblical stand on the persecution in propagating the Gospel. My discussion in Chapter two of this research on the historical perspective of persecution of Christians in Northern Nigeria revealed that it is theologically right for Muslims to propagate Islam in violent way if it requires it. This is in line with the statement of Abdul-Salam (2012: Vii) who stresses that Islam sees violence as a means of propagating and defending a religious cause (Q4:74-77). To buttress the statement of Abdul-Salam, the evidences in Quran verses and Hadiths confirm that through violence Islamic causes are well spread. To establish the fact on this, I will like to bring back some Quran verses and Hadiths that prove it as follow:

The Quran:

Quran (2:191-193) - "And kill them wherever you find them, and turn them out from where they have turned you out. And Al-Fitnah [disbelief or unrest] is

worse than killing... but if they desist, then lo! Allah is forgiving and merciful. And fight them until there is no more Fitnah [disbelief and worshipping of others along with Allah] and worship is for Allah alone. But if they cease, let there be no transgression except against Az-Zalimun (the polytheists, and wrong-doers, etc.)"

Quran (2:244) - "Then fight in the cause of Allah, and know that Allah Heareth and knoweth all things."

Quran (2:216) - "**Fighting is prescribed for you**, and ye dislike it. But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you. But Allah knoweth, and ye know not."

Quran (3:56) - "As to those who reject faith, I will punish them with terrible agony in this world and in the Hereafter, nor will they have anyone to help."

Quran (3:151) - "Soon shall we cast terror into the hearts of the Unbelievers, for that they joined companions with Allah, for which He had sent no authority". This speaks directly of polytheists, yet it also includes Christians, since they believe in the Trinity (ie. what Muhammad incorrectly believed to be 'joining companions to Allah').

From the Hadith:

Bukhari (52:177)- Allah's Apostle said, "The Hour will not be established until you fight with the Jews, and the stone behind which a Jew will be hiding will say. "O Muslim! There is a Jew hiding behind me, so kill him."

Bukhari (52:256) - The Prophet... was asked whether it was permissible to attack the pagan warriors at night with the probability of exposing their women and children to danger. The Prophet replied, "They (i.e. women and children) are from them (i.e. pagans)." In this command, Muhammad establishes that it is permissible to kill non-combatants in the process of killing a perceived enemy. This provides justification for the many Islamic terror bombings.

Bukhari (52:65) - The Prophet said, 'He who fights that Allah's Word, Islam, should be superior, fights in Allah's Cause. Muhammad's words are the basis for offensive Jihad - spreading Islam by force. This is how it was understood by his companions, and by the terrorists of today.

Bukhari (52:220)- Allah's Apostle said... 'I have been made victorious with terror'

Abu Dawud (14:2526) - The Prophet (peace_be_upon_him) said: Three things are the roots of faith: to refrain from (killing) a person who utters, "There is no god but Allah" and not to declare him unbeliever whatever sin he commits, and not to excommunicate him from Islam for his any action; and jihad will be performed continuously since the day Allah sent me as a prophet until the day the last member of my community will fight with the Dajjal (Antichrist)

Abu Dawud (14:2527) - The Prophet said: Striving in the path of Allah (jihad) is incumbent on you along with every ruler, whether he is pious or impious

Muslim (1:33)- the Messenger of Allah said: I have been commanded to fight against people till they testify that there is no god but Allah, that Muhammad is the messenger of Allah

Bukhari (8:387)- Allah's Apostle said, "I have been ordered to fight the people till they say: 'None has the right to be worshipped but Allah'. And if they say so, pray like our prayers, face our Qibla and slaughter as we slaughter, then their blood and property will be sacred to us and we will not interfere with them except legally."

Muslim (1:30) - "The Messenger of Allah said: I have been commanded to fight against people so long as they do not declare that there is no god but Allah."

Bukhari (52:73)- "Allah's Apostle said, 'Know that Paradise is under the shades of swords'."

Bukhari (11:626)- [Muhammad said:] "I decided to order a man to lead the prayer and then take a flame to burn all those, who had not left their houses for the prayer, burning them alive inside their homes."

Muslim (1:149)- "Abu Dharr reported: I said: Messenger of Allah, which of the deeds is the best? He (the Holy Prophet) replied: Belief in Allah and Jihad in His cause..."

Muslim (20:4645) - "...He (the Messenger of Allah) did that and said: There is another act which elevates the position of a man in Paradise to a grade one hundred (higher), and the elevation between one grade and the other is equal to the height of the heaven from the earth. He (Abu Sa'id) said: What is that act? He replied: Jihad in the way of Allah! Jihad in the way of Allah!"

Muslim (20:4696) - "the Messenger of Allah (May peace be upon him) said: 'One who died but did not fight in the way of Allah nor did he express any desire (or determination) for Jihad died the death of a hypocrite.'"

Muslim (19:4321-4323) - Three separate hadith in which Muhammad shrugs over the news that innocent children were killed in a raid by his men against unbelievers. His response: "They are of them (meaning the enemy)."

Far from being mere history or theological construct, the violent verses of the Quran have played a key role in very real massacre and genocide (Guide to Understanding Islam What does the Religion of Peace Teach About...Violence. <http://www.thereligionofpeace.com/quran/023-violence.htm>. 20/02/2015).

Audi (2001:5) consolidates the fact that jihad is one of the major ways to spread Islam. He expresses that defending the faith and God is one of the religious responsibilities. In referring to above religious responsibility he opines that "The last [Defending the faith and God] though not often emphasised in public, remains a major factor for determining devotion. This has been called Jihad or Holy war. This war is fought at different fronts which includes the following: War with words, war with weapons, war with political war (such as being in leadership and enforcing Islamic law on everybody), and social war (use of every opportunity to reduce

adherence to other religions through marrying the girls of other religions or offering assistance with bonds to sustain the help).” (Audi: 5).

According to Abdul Rasheed Al-Awwal when sharing testimony on his conversion to Christianity from Islam, maintained that Islam supports violent way of spreading the religious causes. He unveiled some truths about Islam that advocate persecution to uproot other religions from its domain. In his word, he reveals some Islamic teachings that supported persecution against non-Muslims and some Christian teachings that discourages the use of persecution or violence as a means of proclaiming Christian faith to non-Christians; that I will like to write out here the way he put them. An attempt to paraphrase or twist them may lead to misrepresentation of his words or qur’anic verses he quoted.

- **Muhammad and Islamic Teaching:** Fight and kill till Allah is professed! If you kill or you are killed, your reward will be great-Quran 2:190-193; 4:74.
- **Jesus and Christian Doctrine:** If anyone will not welcome you or listen to your words, shake the dust off your feet and leave his place-Mathew 10:14.
- **Muhammad and Islamic Teaching:** Holy war (Jihad) guarantees Aljanna-Quran 4:74; 47:4-6.
- **Jesus and Christian Doctrine:** Christ in you the hope of living forever in God’s paradise-Colossians 3:27.
- **Muhammad and Islamic Teaching:** Weapons of war of Muhammad and his followers are of the world, Physical, for killing disbelievers-Quran 47:4
- **Jesus and Christian Doctrine:** Weapons of war of followers of Jesus are not physical, but spiritual, for pulling down strongholds-II Corinthians 10:3-4.
- **Muhammad and Islamic Teaching:** Kill apostates (i.e., kill whoever leaves Islam)-Quran 4:89.
- **Jesus and Christian Doctrine:** Openly rebuke, warn and associate not with backsliders-II Thess. 3:14-15; I Timothy 5:20.
- **Muhammad and Islamic Teaching:** Muhammad and his followers are hard against others, but tender among themselves-Quran 48:29.
- **Jesus and Christian Doctrine:** Jesus and his followers love even their enemies as themselves-Mathew 5:44.
- **Muhammad and Islamic Teaching:** Ask no question about your faith, to avoid trouble-Quran 5:101-102.

- **Jesus and Christian Doctrine:** Give answers to questions asked about your faith-I Peter 3:15.
- **Muhammad and Islamic Teaching:** Fight the disbelievers close to you and be hostile to them-Quran 9:123.
- **Jesus and Christian Doctrine:** Fight no one; instead, be kind to everyone and gently instruct those who oppose you-II Timothy 2:24-26.
- **Muhammad and Islamic Teaching:** Though you may not like it, but you must fight, since fighting is ordained for you by Allah-Quran 2:216.
- **Jesus and Christian Doctrine:** The Lord's servant must not quarrel; instead, he must be kind to everyone, able to teach, not resentful-II Timothy 2:24.
- **Muhammad and Islamic Teaching:** Fight and kill those who fight you or wage war against you-Quran 2:190-191.
- **Jesus and Christian Doctrine:** If someone strikes you on one cheek, turn to him the other also; don't threaten or retaliate- Luke 6:29; I Peter 2:21-23.
- **Muhammad and Islamic Teaching:** Wage war against disbelievers and despoil (or loot) them-Quran 48:18-20.
- **Jesus and Christian Doctrine:** Don't steal, but work to have things to share with the needy-Ephesians 4:28.
- **Muhammad and Islamic Teaching:** Muhammad said Allah's curse be on the Christians for calling Jesus God's son-Quran 9:30.
- **Jesus and Christian Doctrine:** Jesus the son of God (not of Allah) said, "Father, forgive them, for they do not know what they are doing"-Luke 23:34.
- **Muhammad and Islamic Teaching:** Don't be friends with Christians and Jews-Quran 5:51.
- **Jesus and Christian Doctrine:** Associate with Sinners, but don't join them in their sins; don't associate with a Christian living in sin-I Corinthians 5:9-13.
- **Muhammad and Islamic Teaching:** When you killed disbelievers, you killed them not, Allah did-Quran 8:17.
- **Jesus and Christian Doctrine:** All who draw the sword will die by the sword-Matthew 26:52.
- **Muhammad and Islamic Teaching:** Go and kill idolaters in the name of Allah-Quran 9:5.

- **Jesus and Christian Doctrine:** Go and raise the dead in the name of Jesus-Matthew 10:8.

With the above series of evidence from Islamic teachings and Christian teachings it can be concluded that Muslims are well informed and instructed to use persecution or violence to spread Islamic faith. On the contrary, the bible discourages Christians to spread Christian faith by means of persecution or violence. Therefore, Church should look for all possible ways to discourage violence among the Christians and their communities. Preventing violence from occurrence is the attitude of Christians from the Biblical perspective. That is Christians are not expected to use violence for violence in their approach to propagation of Gospel and their Christian faith. But there is need to make provision for preventive approaches to violence in order to ensure peaceful atmosphere in our mission enterprise in a hostile community, especially Northern Nigeria where series of attacks have been launched against Christians in history. In actual sense Jesus does not leave us in the darkness of persecution untold. In John 15:20 he told us to expect persecution because the world we are living is a hostile world to Jesus himself (Richards, 2004:760). So if the world we live is hostile to Jesus, definitely, we his followers shall surely be hostile to by the hostile world which is hostile to him. We have some believers in the bible that suffered persecution because of their faith in the Lord that remain good examples for us to emulate as our encouragements even in persecuting time. If we remain unshakable like theirs, we shall allow God to glorify his name in us. Some of these persecuted believers were through their firm faith in the Lord changed the world around them for the Lord. Though some of them died at the frontier of the persecution. Let us see these biblical examples of persecuted Believers in the next section.

5.4.1 Biblical Examples of Persecuted Believers

Persecution of people of God has a long history (Githuka, 2006:1564). There are many instances of persecution in the bible. This persecution is an abuse against some people of God who were persecuted because of their faith in the Lord. (Flory, 1997:270). We have records of handful numbers of them in both the Old and the New Testaments, who shall be discussed under each Testament of the bible.

5.4.1.1 Old Testament Examples of Persecuted Believers

In the Old Testament we spot Abel as the first believer who was persecuted by Cain his brother. Cain and Abel were asked by God to offer sacrifice to God. When both offered their sacrifices, the Lord accepted Abel's offering but rejected Cain's own. Because Abel was righteous to God

and Cain was not, Cain resolved to killing of Abel. (Gen.4:3-8). This act of killing is what Githuka (2006:1564) called “struggle between righteous and unrighteous.” So Abel was persecuted by Cain to death because of Abel’s faith in the Lord.

The second person is Joseph (Githuka:1564). The bible says “When his master heard the story his wife told him, saying, “This is how your slave treated me,” he burned with anger. Joseph’s master took him and put him in prison, the place where the king’s prisoners were confined (Gen. 39:19-20 NIV).” He was persecuted by his master because of his faith in the Lord as he disbelieved in immorality but believed in God of morality. Maintaining his stand in the Lord caused the wife of his master to tell lie against him, which his master unjustly persecuted him for by putting him in Prison.

The third man who was persecuted also because of his faith in the Lord is David (Githuka:1564). The records of the book of 1 Samuel 18:9 and Psalm 119:87, 157, 161 uncover it that David was persecuted too in the scripture. Fourth, we have prophet Elijah (Githuka:1564) also being persecuted by King Ahab and Jezebel that he fled from them to hid (1 Kings 19:1-3). Jeremiah was the fifth man who also went through severe persecution (Jeremiah 26:10-11). “Prophets who stood uncompromisingly for the truth sometimes paid with their lives” (Githuka:1564) (2 Chronicles 39:15-16).

Others who went through persecution in the bible are Daniel, Shadrach, Meshach and Abednego. Daniel was one of the people of Israel who were taken into Captivity by Nebuchadnezzar (Lasor, n.d.:165). Daniel’s enemies planned to persecute him and they because of their envy implicated him before the king. He was thrown into den of lions when it was found out that he prayed to the Lord (Yahweh) in violation to the decree of the King. But God later spared and rescued him. (Kantiok, 2006:1000). This is well reported by Hill (2011:262) as he stresses “Once again the Jews were being persecuted and the population was ordered, on the pain of death, to worship the king and forbidden to pray to any other God for a month. Daniel had served his king and country faithfully for many years and there was no human reason why he should be hated and conspired against by his contemporaries, other than the fact that he stood for the truth, loved the Lord God and lived out his faith in the culture of the time.” This shows clearly that because of Daniel’s faith in the Lord he was subjected to suffering in the Land of Babylon.

Likewise the book of Daniel describes the persecution of Daniel’s friends who were thrown into a furnace for refusing to worship an idol (Daniel 3:17-21) (Flory, 1997:270).

Nebuchadnezzar set up an Idol that must be worshiped by people in his kingdom (Jamieson, Fausset and Brown, 1997:396-397). He made it a compulsion for anyone as a decree. “But Daniel’s compatriots from Jerusalem, Shadrach, Meshach and Abednego, refused to obey and, when brought before the King, made it clear that there was no possibility of argument or compromise; they would burn rather than bow” (vv16-18) (Hill, 2011:258). Hill (2011:259) noted that punishment was meted against them for refusing to worship king’s Idol. They were thrown into furnace but the appearance of the true Lord with them in the furnace who was sustaining them and protected them from being harmed by fire led to the submission of the King’s life to God of Daniel and his friends he persecuted. In the midst of persecution God rescued them (Kantiok, 2006:995-996). So, Old Testament accounts, on persecution against believers that are ready to accept suffering and death for the truth, showed that persecution against believers in the Lord was right from Judaism to Christianity (Githuka, 2006:1564). As we have seen the persecuted believers in the Old Testament who did not retaliate on the account of persecution against them or propagating the Gospel by violence, let us check the accounts of the New Testament for the persecuted believers in Christianity.

5.4.1.2 New Testament Examples of Persecuted Believers

The first persecuted man in the New Testament on the ground of Religion or faith in the Lord is John the Baptist. The ministry of John excited people that made them to think that he might be the messiah. But he told them that he was not the messiah. He rebuked Herod Agrippa, the ruler of Galilee, when he did immoral things and other evils (Luke 3:15-20) (Richards, 2004:654). He ordered him to be arrested, bound and put in prison. This happened because John made him realise that it is unlawful for him to have his brother’s wife as his own wife. He was later killed on his birthday as his daughter demanded John’s head. He issued order that the request of her daughter should be granted. They killed John and brought his head to the daughter. But John’s disciples took away his body and buried him. (Mathew 14:1-12).

Also, Jesus Christ was persecuted on the grounds of religion. This is well reported in John 15:18-25 thus:

"If the world hates you, keep in mind that it hated me first. If you belonged to the world, it would love you as its own. As it is, you do not belong to the world, but I have chosen you out of the world. That is why the world hates you. Remember the words I spoke to you: 'No servant is greater than his master.' If they persecuted me, they will persecute you also. If they obeyed my teaching, they will obey yours also. They will treat you this

way because of my name, for they do not know the One who sent me. If I had not come and spoken to them, they would not be guilty of sin. Now, however, they have no excuse for their sin. He who hates me hates my Father as well. If I had not done among them what no one else did, they would not be guilty of sin. But now they have seen these miracles, and yet they have hated both me and my Father. But this is to fulfill what is written in their Law: 'They hated me without reason.'

Jesus was harassed and threatened by the members of synagogue (Luke 4:29). He was even persecuted to death. They took him to the higher authorities to accuse him. He was flogged and crucified. (Luke 22:47-23:1-56). Based on his persecution before his death, he predicted that all his followers would be persecuted because of their faith in him. (John 15:20).

His word came to pass in the life of his Apostles and all the early Christians. Stephen was stoned to death (Acts 7). Apostles were imprisoned, beaten, and killed for their faith in the Lord (Acts 5:40, 12:1-5). Apostle Paul also faced several imprisonments and later killed (Flory, 1997:270). Early Christians were persecuted and scattered. (Acts 8:1-3). The bible stated it clear that through many persecutions or hardships that we must enter the kingdom of God (Acts 14:22) (Flory:270). Indeed, Christians went through severe persecution in history. From biblical point of view, the persecution against believers was alarming up to the early stage of Christianity under the government of Rome led by Emperor Nero. This is well reported by (Boer, 2003:44), that the Jews were unhappy the way they saw Christianity spreading and they reported to the government that Christians and the followers of the Mosaic Law were not the same. Christianity was gaining membership and favoured among the gentiles than the Judaism. The authorities later came to know the differences between Christian faith and Jewish faith. So they started persecuting the Christians because Christians failed to sacrifice to the emperor. They saw Christianity as unlawful religion and dealt badly with Christians by killing them and destroying their goods. Christians could not claim of any freedom. Now let us examine the biblical stand on persecution (Violence) if it is proper to use it in spreading faith.

5.4.2 Biblical Stand on Persecution

It is never biblical that Christians should convert people of other religions by force. Christ, specifically, informed Christians to witness him without forcing anyone to accept Gospel (Cf. Mathew 10:1-14, Mark 6:6-11, Luke 10:1-11). The evidences in both Old and New Testaments unveiled that Christians are to carry out their witnessing to the world with the peaceful evangelistic method. In the Old Testament, God encouraged Christians to be at peace with their neighbours (Cf. Psalm 11:5, Psalm 34:14, Isaiah 60:18, and Proverbs 3:31). In the New Testament, Jesus Christ demonstrated the peaceful way to witness Gospel to Christians (Cf. Mathew 26:52-54). In actual sense, there are two positions about this. Some believers have

theology of violence for violence (Defensive attack) and others with contrary view hold the theology of peace and tolerance (Non-Violence) whatever the case may be. But the later theological position is perfectly in line with the teaching of Jesus Christ on peaceful way of witnessing to other religious devotees.

The scriptures also teach Christians to witness in love to their neighbours. This is well demonstrated by Christ and the early Christians. In persecution no early believer attempt to raise his/her finger against the people who persecuted them. The Gospel (Mathew, Mark, Luke and John) and Acts evidently showed it. Instead, they were more strengthened by persecution to tell more of Christ joyfully to the world. So, theologically, converting people of other religions with violence is contrary to the Holy Bible as the lifestyle of Christ's followers (Christians) must be in accordance with Christ. Apostle Paul was right when he said "Follow my example, as I follow the example of Christ" (I Corinthians 11:1 NIV Cf. I Corinthians 4:16, Philippians 3:17, I Thessalonians 1:6, II Thessalonians 3:9 and Ephesians 5:1,2). No matter how tense it may be from those we are witnessing to, there should not be violent response to their action.

Missiologically and theologically witnessing must be with peace and love to the world. Our spiritual weapons are not carnal (II Corinthians 10:4), so carnality should be avoided because its end results are bad. So God hates persecution and whoever involves in it. Church should forbid it in any of their missiological enterprise.

5.5 THEOLOGICAL REFLECTION ON MISSIOLOGICAL STRATEGIES OF ENCOUNTERIOLOGY AND PERSECUTION IN NORTHERN NIGERIA

Based on the above theological reflection on missiological strategies and persecution, it is biblically informed that missiological encounter between believers and non-believers that attract persecution is not only peculiar to the contemporary believers. It had happened to some biblical believers. The bible informed that Christians should expect persecution from non-Christians as long as they wish to remain in Christ. It is also unveiled that it is theologically right to use strategies in missiological encounter with non-Christians. But there are numbers of the theological factors, which I observed in Chapters two, three and four, which made missiological encounter between Christians and Muslims in Northern Nigeria brutal and destructives, in spite of the missiological strategies considered by Christians.

Firstly, Quran is doctrinally informed Muslims to persecute Christians ((Al-mashil, n.d.). There are some verses in the Quran which specifically present Christians as unbelievers or pagan and command Muslims to persecute them (like S. 61:4, S.9:20, S. 47:4-6, S. 2:190-193, S. 8:13-14, S. 9:5, S. 9:14 and S.8:17). The Muslims are assured of Allah's love towards a person who may fight in his cause and propagate or defend faith through Jihad. But Jesus commands Christians to propagate or defend faith through the truth of his word. God loves Christians who propagate or defend faith through the truth of his word. (Abdul Njai, n.d.:66-67).

Secondly, the theological differences held by Muslims and Christians on the deity of Jesus Christ are another conflicting issues that made the encounter between Christians and Muslims in Northern Nigeria very problematic in nature. Muslims disbelieve that Jesus is a son of God. They see such doctrine and confession as blasphemy and unforgivable sin (S.19:88-89). They believe Jesus was directly created from dust like Adam (S.3:59). Jesus is a servant like other messengers. He is not different from other prophets of God (S.5:75 and S. 43:59). (Abdul Njai:16). Muslims believe that Jesus was not crucified (S.4:157) and he is not the saviour of the world (S.53:38). But Christian beliefs on the deity of Jesus Christ, contradicting the beliefs held by Northern Muslims (Abdul Njai:17).

Thirdly, the different beliefs in trinity and the person of the Holy Spirit are another theological dispute between Christians and Muslims. Muslims believe that there is no god except Allah (S.5:72-73). They believe God is neither Jesus nor Holy Spirit. They believe Allah has no child and nobody begot him. God is not Christ (S.5:17,116). God is not Holy Spirit but Angel Gabriel is the Holy Spirit who strengthens Jesus (S.16:102 and S.2:253). (Abdul Njai:9,16-18). Whereas Christians hold the belief that God is one, who has manifested in three persons as the Father, Son and the Holy Spirit. He is not three gods but only one God.

More so, Muslims believe that the bible had been altered by Christians. They believe bible is not exact words contained in the original manuscript, which renders bible unauthentic. (Awoniyi, 2013:24). By implication, no message can any Christian preach from the bible that is authentic to Muslims.

Lastly, Muslims do not believe Jesus to be the final revelation as Christians claimed in their doctrine. Muslims hold the belief that Jesus himself foretold Muhammed as last prophet who

will make the religion of truth (Islam) to prevail over all religions (S.61:6 and 9). By implication, Jesus is not the true way as Christians claimed him to be.

Looking at the aforementioned theological issues, to Muslims, Christians deserve to be persecuted for Allah's sake. These theological issues triggered persecution against Christians in Northern Nigeria. With that on the ground, the missiological strategies that Christians are using in the twenty first century for the conversion of the Muslims to Christianity will definitely attract persecution. The field research also showed that Muslims are doctrinally informed and compelled to kill non-Muslims and override their religion (see tables 2, 3, 4, 5 with 96%, 94%, 100%, 96%, and hypothesis 1 and 2 in Chapter four of this study). It showed that the strategies that Christians used in their missiological encounter with Muslims in Northern Nigeria propelled persecution against Christians (see hypothesis 3 in Chapter four).

In spite of the above reasons, I wish to maintain, theologically, that Christians should try to avoid having violent class with Muslims in their missiological encounter with them. Biblical positions about missiological strategies and persecution should be considered in their efforts to reach out to them for the Lord. When the early Christians were faced with persecution, they never retaliated. Instead, they pressed forward to the other regions and some were stayed in Jerusalem to continue the task of witnessing Gospel to the unbelievers.

PRELIMINARY CONCLUSION

This chapter has surveyed literarily the Theological reflection on Missiological strategies and persecution on Christian-Muslim encounter in Northern Nigeria. I had briefly discussed the missiological strategies that Christians used in this twenty first century in approaching Muslims in Missions. I also analysed the approaches used by Christians in Northern Nigeria in their witnessing to Northern Nigeria in line with the field research information. It had been proved to a good number of measure that right from the Old Testament time, believers in most high God had been persecuted before the birth of Christianity in the New Testament: And Christians have been victims of persecution severally in the New Testament. The bible has shown clearly that it is not the way of Christians to spread the gospel through violence. But some accounts had proved that violence is one major method in spreading Islam: No wonder Christians in Northern Nigeria faced with severe persecution from Muslim jihadists. The evidence that Christians are being persecuted is well proved above, which necessitated the need for the new approaches that can be helpful in missiological encounters of Christians with their Muslim counterparts in Northern Nigeria without violence or less violence. Due to the theological

beliefs held by Christians, Muslims will keep persecuting Christians, and the current strategies of encounteriology that Christians use to reach them are not sufficient to reduce or abrogate persecution against Christians in the hands of Muslim Jihadists in Northern Nigeria.

No doubt, Christianity has been perceived as a rival to Islam by the Islamic adherents based on the above evidences. Escobar (2003:80) acknowledges that, one of the most significant trends in recent years is the resurgence of Islam, making it one of the greatest missionary challenges of today. "From the view point of influence on society and use of mechanisms of social control, Islam is now a rival of Christianity...God's rule will have no rival" (Fuller, 2005:112). The total intimacy that God desires between himself and the people he has made will at last achieve (Fuller, 2005:112). "Recently, Nigeria... in which the growth of Christianity or Islam has immediate political consequences, witnessed repeated violent confrontations between Christians and Muslims" (Escobar, 2003:80s). The current actions of Muslims often lead to hatred among tribes, states and government officials, and eventually result in killings and wanton destruction of lives and property (Awoniyi, 2012:157). From biblical point of view, it is made clear that strategies for missions to reach out to unbelievers like Muslims have been the issues of old time. Only that each era in the Bible has different strategies applying to bring the unbelievers to God. So carrying out the appropriate strategies to reach Muslims in the northern Nigeria today is of importance because of those theological factors and conflicts. The next chapter will deal with Action, the last stage of Pastoral Cycle and the conclusion of this research.

CHAPTER SIX

PLANNING FOR FURTHER ACTION: PROPOSITION OF NEW MISSIOLOGICAL APPROACHES²⁰ IN MISSIOLOGICAL ENCOUNTERS WITH MUSLIMS IN NORTHERN NIGERIA AND CONCLUSION

6.0 INTRODUCTION

In this chapter, I shall discuss the new approaches/strategies that will be relevant in missiological encounters with Muslims in Northern Nigeria in this twenty first century. I will first of all list them and after explaining each of them based on the findings on the research issue that is critical to our mind. I believe all these approaches will tackle the precarious issues raised in the statement of the problem of this research. In this chapter also I shall give summary of the findings, recommendation and final conclusion of the research.

6.1 NEW APPROACHES/STRATEGIES IN MISSIOLOGICAL ENCOUNTERS WITH MUSLIMS IN NORTHERN NIGERIA

Based on the findings from field research, and the validity of the research hypotheses and the theological reflection on missiological strategies of Christian encounters with Muslims as I have discussed in the previous chapters, I wish to propose the following new approaches that can help the Christians and missionaries, living and working in Northern Nigeria in this twenty first century to live peacefully and work easily among Muslims. I believe that if these proposed missiological strategies are used appropriately by Christian churches, mission agencies, missionaries and Christians living in the hostile Muslim communities in Northern Nigeria there would be no more violence or less persecution against Christians (as I explained in chapter one of this research in statement of the Problem and relevance of the study). The approaches are:

1. Mass Media Approach
2. Internet Witnessing Approach
3. Mobile Phone Witnessing Approach
4. Vocational Work Approach
5. Professional Work Approach
6. Religious Dialogue Witnessing Approach
7. Military/Paramilitary Participation Approach

²⁰ The word Approach in the title above means strategy. That is the two words are used interchangeably. Therefore, wherever approaches are found in this chapter five refer to strategies.

8. Civil Work Witnessing Approach
9. Participation In Politics Approach
10. Prayer Evangelism Approach
11. Mobilizing Christian Children To Study Law Approach
12. Providing Legal Backing For Mission Workers Approach
13. Short Term Mission Approach
14. Tent Making Mission Work Approach
15. Trading Witnessing Approach
16. Showing True Love Approach
17. Friendship Approach
18. Ecumenical Cooperation Approach
19. Training On Islamic Religion Approach
20. Learning Arabic Language Approach
21. Establishment of Specialist Missionary Training Schools Approach
22. Strong Financial Support to Missionaries Approach
23. House to House Worship As Witnessing Approach

6.1.1 Mass Media As Witnessing Approach

Mass media are means of information dissemination to the people of a society. It has proved a long time success for Christian mission work since the twentieth century. But the focus then in Nigeria was for general society. This new century still needs this method if Christianity will be spared from Islamic Jihadists and lives and properties of Christians will be secured. Mass media like radio, television and non-religious newspapers are still relevant as this will avoid face to face conflict that can lead to persecution against Christians. Madany (2013:136), in line with the relevance of mass media, opines that “Radio mission are still very important in the proclamation of the word of God and in reaching the ever growing masses of Islam”. Lateju (2002:48) when supporting the use of media also mentioned the use of radio, television and newspaper. The result of research in table 37, 38 and 41 with highest percentages (92%, 90% and 92%) favours the use of mass media for Muslims evangelization in Northern Nigeria. Therefore, mass media witnessing approach is recommended for twenty first century witnessing to Northern Nigeria Muslims.

6.1.2 Internet As Witnessing Approach

This new century (21st century) has been an era of technological innovations. Computer has been a means of communication and transactions in all forms. Internet as one of the computer

communication means has been a channel to connect any part of the world called Globalization (Escobar, 2003:63-67). Through internet the whole world is interacting (social network). That same internet can serve a purpose of reaching Muslims in the world, especially Northern Nigeria Muslims. If the elites among them are got converted to Christianity, to reach the rest of uneducated people among them will not be difficult. Through social network like facebook, yahoo messenger, twitter, email message etc. gospel may easily be preached to any of Muslims that can be found on internet. The most useful missiological strategies that can help to reach Muslims in the North of Nigeria today is internet. This is why Madany (2013:136-137) reiterates that “The use of the internet is becoming another effective tool for the presentation of the Good news to the followers of Islam. So also Awoniyi (2013:33) supported the use of internet as a means to reach Muslims for Christ. The result of table 39 (94%) supports internet as a strategy to convert Muslims in Northern Nigeria to Christianity as this will prevent destructive action of Muslim Jihadists against Christians. So internet witnessing approach is also recommended.

6.1.3 Mobile Phone As Witnessing Approach

Almost everyone living in the Northern part of Nigeria including Muslims has telephone at hand. We can call those we know direct and preach gospel to them. There is no need of meeting such people face to face before preaching gospel to them. We can send them text messages about Christ. (Awoniyi, 2013:33). The result in table 40 supports the use of mobile phone as a strategy to preach gospel to Muslims in Northern Nigeria. Therefore, I recommend this as a good approach that will not expose missionaries or Christians in the North of Nigeria to violence from Muslims Jihadists.

6.1.4 Vocational Work As Witnessing Approach

Vocational work like Agricultural work, mechanics, building construction work, photographic work, knitting work and computer training should be encouraged for missionaries and Christians living and working among Northern Nigeria Muslims to learn and use those vocations to reach Muslims both short term Missionaries and career missionaries can use it. This method is supported by Audi (2001:16) and also supported by the result in table 42 with 98%. So I recommend this approach strongly as this will save us from violent attacks by Islamic extremists.

6.1.5 Professional Work As Witnessing Approach

People with professional work like Nursing, medical doctor, veterinary doctor, teaching job, engineering work should be encouraged to involved themselves in Muslim evangelism in

Northern Nigeria as the service of those people are most needed in that community (Audi, 2001:16). So, professional work will be a good strategy for us to apply for Muslim evangelism in this twenty first century as the mission work will be underneath. These professional works allow the passage of missionary easily than to be known as a career missionary, using the professions will be of advantage to Christianity in the North than to be addressed as missionary. This is supported by the result in table 43 with 94%.

6.1.6 Religious Dialogue As Witnessing Approach

This is an approach that gives room for discussion on some doctrinal issues that are common and different between Islamic religion and Christianity. This can be done officially and unofficially. Officially, this can be in form of public debate (Awoniyi, 2013:34) on mass media like radio and television or in an open conferences and seminars. This is good for elite and should be done in a peaceful environment (Awoniyi, 2013:34). Unofficially, this can be a discourse between Christian witness and a Muslim. But in all “those who are particularly involved in Ministry to the Muslims must know the difference between Christianity and Islam (Audi, 2001:18); they should prepare well and avoid anger (Awoniyi, 2013:34) in order to guard against conflict or violence. More so, result in table 44 (92%) favours religious dialogue as an approach for Muslim evangelism in Northern Nigeria. So Christians in the country should pacify the government to organize formal religious dialogue which will involve the three main religions recognized by the Government. By so doing, some of the secret plans of Muslims against Christians shall be revealed in order to halt any destructive action against Christians. Revealing the secret will make their secret plans fail before execution.

6.1.7 Military/ Paramilitary Enlistment As Witnessing Approach

One of the powers that dictate the destiny of any particular country is military power. Any religion that may be under represented will suffer it. Like in Nigeria, both military and paramilitary organizations play a vital role in the governance of the country. They are like back bone of the country. Sometimes, they occupy the ruling posts like presidency, governors, ministers etc. in the country. They are used as agents of peace by sending them for peace keeping assignment either at home or abroad. When Christians are well represented among military personnel, the issue of dehumanization, humiliation and marginalization by Muslim figures in the northern Nigeria will be prevented. The fact that Muslims present among the government intervention troops aided the heavy attacks against Christians in northern Nigeria (see table 8 of section B result with 86% agreement to the fact) should be a challenge for good turn up of Christian youths in military and paramilitary enlistment to avoid such an evil act

against Christians. Normally, the results in table 45 to 52 support that Christians should join military and paramilitary organizations like Army, Air Force, Navy, Police, Immigration Service, Customs Service, Prison Service, Civil Defense etc. in the country to avoid military or paramilitary backup to Muslim jihadists during the attacks against Christians. So this military / paramilitary enlistment approach is highly recommended as this will prevent violence against Christians and aid the propagation of the gospel in Northern Nigeria. If other strategies/ approaches that have been used so far by the Christians in the north will actually work, we need this strategy. If Christians avoid it like the time of Diocletian (Boer, 2003:102-104) before the reign of Constantine this century may be disastrous for Christians in northern Nigeria.

6.1.8 Civil Work As Witnessing Approach

This is an approach by which Christians are encouraged to join civil service and representing Christ at all levels of civil services. If there are good number of Christians taking up the job at all levels of government sectors, no anti-Christ plan there will not be revealed. When such surfaces the Christians in the government work will be able to stand to defend the course of the gospel. Aside that Christians will be able to protect and proclaim the Christian faith in the country. It is a known fact that Muslims use government influence to perpetrate their evil against Christians. This is because Christians are few within the government system. The result in table 53 (94%) encourages Christians to work in all governmental sectors to protect the course of the gospel. Therefore, Civil Work Witnessing Approach is recommended for Christians in Northern Nigeria and Nigeria as a whole as an approach to reach Muslims in the North for Christ.

6.1.9 Participation In Politics As Witnessing Approach

In Nigeria today the only way to influence the entire country is to be part of politics. Participation in politics will help to decide the kind of leaders that will occupy the leadership positions in the country. Through politics, anyone can emerge as a leader in the country. The leaders in the positions are the ones making policy and constitution for the country. If Christians are massively represented in politics it is certain that Christianity will not suffer in Nigeria especially Northern Nigeria. So, Christians are encouraged to participate in politics without compromising their faith. This really helped during the President Olusegun Obasanjo's regime, he used his political power to counter every attack planned to carry out against Christians by the Muslim terrorists. Even field research (table 54 with 94%) supported the massive participation in politics approach. So I recommend this approach too, only that

Christian church should do its home work on their members by embarking on discipleship programmes that will help the members to stand their faith as they participate in politics.

6.1.10 Prayer Evangelism As Witnessing Approach

Escobar (2003:77) opines that “Spiritual power, and disciplines such as prayer, Bible meditation and fasting are necessary for mission across the new religious frontier”. In line with Escobar, I believe prayer is necessary for mission across the new religious frontier, especially Muslims of Islamic religion in Northern Nigeria. Prayer evangelism as a spiritual power is highly recommended as a strong and powerful approach for the divine conversion of Muslims to Christianity and the protection of Christians work and live among the Muslims. When prayer is said, the Islamic Jihadists will naturally and supernaturally submit to the will of God. The results in table 55 and 56 (90% and 100%) supported that Christians should use prayer evangelism for the divine conversion of Muslims to Christianity (Madany, 2015) and divine protection of Christians who are working and living among the Muslims in Northern Nigeria. This approach should be universally applied by all Christians in the comfort zone (South) for the Christians in Northern Nigeria and conversion of Muslims in Northern Nigeria.

6.1.11 Mobilizing Christians Children to Study Law Approach

There is need to encourage Christian children to study law as a profession. This will help to promote Christianity in the country, especially Northern Nigeria. Within the governmental system, the few Christians we have are facing threat of sack as a result of their courage to share their faith with others. If we have Christian lawyers who can stand to protect those few Christians and their job, there will be no way for indirect persecution against them. The fear of losing their job will be gone. Even field research (in table 57 with 94%) supports that Christian children should study law as a profession in order to secure legal back up for the promotion and the protection of the Christian faith in Nigeria, especially in Northern Nigeria. With this result from the field research, I recommend that Christian children should study law as an approach that will help in reaching Muslims for Christ in Northern Nigeria.

6.1.12 Providing Legal Backing For Missionaries Approach

Christian church or mission agency that wants to send missionaries to Northern Nigeria should try to provide legal backing for them. As this will guarantee security of life to the sending missionaries or mission workers. Because Muslims in the North are aware that Christians have no legal backing for their missionaries or mission workers that is why they maltreated them.

They believe Christians cannot use law to challenge their evil acts. Based on the field research (in table 58 with 98%) there is need to include legal backing for the mission workers and Christians working and living among Muslims. This will help to protect them from harassment and allow them to be able to share their faith with their Muslim counterparts. This will surely reduce persecution. The legal backing to the mission workers/Christians will show to them that their church value their lives as they do the work of God among Muslims. Likewise, Muslim Jihadists or extremists will know that Christian churches value the lives of their members or workers, that if they attempt to do evil against them they will be brought to book by law. So, provision of legal backing for mission workers is encouraged as one of the approaches needed for twenty first century Christian missions to Muslims in Northern Nigeria.

6.1.13 Short Term Mission As Witnessing Approach

Short term mission approach is encouraged by the result of the field research (in table 59 with 94%). Christians of all walks of life should be encouraged to go for short term mission in Muslim community. They can use their vocations and professions to reach them within short time and come back to their homes. So everyone is relevant in this case to be an agent of mission in the Muslim community. This approach is highly needed as it will prevent targeting a particular individual to be harmed by the Muslim Jihadists since there will not be long time work among them.

6.1.14 Tent Making Mission Work As Witnessing Approach

Aside training on ministry among Muslims, career missionaries should be equipped with another profession or vocation to support their mission work for easy penetration among Muslims. This is what Audi (2001:16) called Bi-vocational ministry. He said it is very helpful in the Muslim ministry. This will help to prevent the career missionaries from being targeted for evil. But there is a need to take serious the word of Madany (2013;137) which states that “where tent makers can go with specific skills that give them entry into otherwise closed areas, we should stand behind them and support them daily in our intercessory prayers”. The word of Madany shows that tent making missions is a good approach that can work well in a hostile Muslims community that can give chance for easy penetration. In line with this, the result in table 60 (96%) support tent making missions as a relevant approach for Muslims evangelism in this 21st century. That is, career missionaries should have another vocation/profession as part of their preparation for Muslim evangelism. “There will be a need to train people of various works of life to open the door to ministry in the midst of groups (Muslims) like this. These

works could include: Medicine, technology, merchandising, teaching, guidance and counselling and so forth. Their approach will be tent making type of ministry” (Audi, 2001:16).

6.1.15 Trading As Witnessing Approach

This approach was used in twentieth century by missionaries and Yoruba Christians in Northern Nigeria. This is reported by Bamigboye (2010:90) as he reiterates that “during the course of buying and selling, whether in the shop or market place the gospel is being presented in form of exchanging the ideas”. Through this strategy, some non-Christians were won to Christianity”. The field research (in table 61 with 98%) also reveals that this strategy could still work in this twenty first century. Therefore, I recommend this strategy for all Christians living and working in Northern Nigeria to adopt it for their evangelistic witness to Muslims.

6.1.16 Showing True Love As Witnessing Approach

The result in table 63 (98%) reveals that one of the best strategies that can aid easy penetration of Muslims in the North with the gospel of Christ is to show true love to them by Christians without compromising their faith. I also believe that our genuine love to this group of people will surely open door for ministry in their midst. So this approach is highly recommended for this twenty first century Muslim missions/evangelism.

6.1.17 Friendship Approach

The field research (table 62 with 92%) shows that another way to penetrate Muslims with gospel of Christ in Northern Nigeria is for Christians to make friends with them. This friendship approach is recommended with the caution that Christians should be watchful and be careful not to compromise their faith because of their friendship with them.

6.1.18 Ecumenical cooperation As Witnessing Approach

Diversity in Christian doctrine and traditions have really affected the mission among the Muslims in Northern Nigeria. This diversity has caused each Christian denomination to prove to be superior or heavenly minded to others. This has resulted to disunity in Mission work among Muslims in the North as each does its own mission in its way. In this twenty first century, there should be need for all Christian denominations working in the North to drop their differences in doctrine and traditions. They should have unity of common purpose and work together as one to bring Muslims in the North to the fold of Christ without being sentimental. The research (in table 64 with 98%) showed that if Christian churches and mission agencies

present in the North should unanimously walk and work together in reaching Muslims for Christ, there will be no way for persecution either direct or indirect against Christians. So, ecumenical cooperation approach is highly recommended.

6.1.19 Training on Islamic Religion Approach

Field research (table 65 with 100%) shows that Christian churches and mission agencies should expose their missionaries to training on basic knowledge of the Islamic religion, the culture of the Islamic adherents and their world view. This approach is very important at the preparation stage. Before any missionary will be sent to work among Muslims in Northern Nigeria, there should be serious education on Islam and its adherents. This will help the missionary to avoid having conflict with them. So this is recommended for this twenty first century mission efforts to hostile Muslim communities in Northern Nigeria. This approach will help the missionary to know the right strategy (ies) to apply when reaching Islamic adherents for Christ in Northern Nigeria.

6.1.20 Learning Arabic Language Approach

This idea of learning Arabic language by Missionaries who want to work among Muslims was first suggested by Raymond Lull as a strategy to avoid having conflict with Muslims and easy penetration during the crusade period as himself attempted it (Fuller, 2001:57 and Cheesman, 1989:49).

The field research (table 67 with 92%) also supported it that Arabic language should be made compulsory part of the missionary training for those who are willing to work among Muslims in the north. So I wish to suggest this approach for all missionaries that may be desiring or calling to work among Muslims in the north. Knowing Arabic language will help missionaries to read Quran (see table 66) from original language aside the translated Quran into other languages. In twentieth century, the knowledge of Quran really helped Madany, a missionary to the Muslim world to become a successful and outstanding missionary today for the past 30 years (Madany, 2013:136). In addition to this, every missionary who wishes to work among Muslims in Northern Nigeria should try to learn their indigenous language like Hausa language, Kanuri language etc.

6.1.21 Establishment of Specialist Missionary Training Schools

The need to establish specialist missionary training schools is clamoring for in the result of the field research in table 68 (98%). The result supports that there should be a specialist missionary

training schools for missionaries who will be sent to work among Muslims in northern Nigeria. This suggests that proper training is highly needed for those missionaries who will live and work among them. This specialist missionary training schools will be designated for special training on Muslim evangelism as this will help them to have effective ministry among them. So this approach should be made compulsory in this twenty first century as it will encourage great harvest among Muslims in the North.

6.1.22 Strong Financial Support to the Missionaries

The result in table 69 (100%) indicates that strong financial support is necessary for the missionaries who work among Muslims aside prayer. To this Audi (2001:16) encourages churches to have healthy support for the fulltime missionaries (career missionaries). He stresses further as he declares that “the support to them should not be seen as doing them a favour rather as part of the essentials of the ultimate goal which is the interest of all. Their work should be seen as the work of the whole church” (Audi:16). On this note, one of the approaches that are seriously important for the Muslim evangelism in Northern Nigeria in this twenty first century is strong financial support approach and is highly recommended.

6.1.23 House-to-House Worship As Witnessing Approach

The field research clearly indicated that building of physically big Worship centres (table 10 with 94%) is one of the things that provokes Muslim jihadists to launch serious attacks on Christians in this twenty first century. I want to suggest that Christians in the North should embrace house to house worship as an approach to disciple the Muslim converts and encourage people to meet in their houses just like early Christians (Acts 2:46). But their meetings should not be a noisy type. It should be solemn with low pitch. So I seriously recommend this for a hostile community like Northern Nigeria. This strategy works in Saudi Arabia, Qatar etc.

Based on the reports of field research, the above twenty three (23) essential approaches are needed if the evil activities of Muslim Jihadists or Islamic adherents to Christians will not see the light of the day in this twenty first century in Northern Nigeria. Each of these new approaches is suggested to be giving trial as it will bring positive result to Christianity. Security of lives and properties might be guaranteed as all these approaches are utilised. Those proposed strategies of encounteriology are needed seriously in Northern Nigeria to avoid detrimental encounter between Christians and Muslims. None of the strategies should be left out to use. I believe they will help Christians to live and work peacefully in the Muslim communities

without bloody encounter with their Muslim counterparts. Without wasting time, I shall move to the Summary of findings, Recommendations and Suggestions, and the conclusion of the research so far.

6.2 SUMMARY OF FINDINGS

The findings from literature reviews and field study on the research subject “Towards New Approaches in Missiological Encounter with Muslims in Northern Nigeria” are as follows:

The literature reviews affirm the position that Christians were actually persecuted by Islamic adherents in Northern Nigeria. They destroyed lives and properties of Christians. They threatened their lives and properties. The literature reviews also revealed that Islamic adherents believed and operated under a theology of killing non-Muslims and this theology influences their violent activities.

The literature reviews also affirmed that Muslims Jihadists or adherents were indoctrinated into monopolising areas where they exist and are intolerant of other faith formations, especially Christians. The literature reviews established the fact that there were plans since twentieth century to achieve that, by organising different Islamic groups in the country that will actualise it.

The literature reviews also revealed that Christians/Missionaries in the twentieth century had used different approaches to convert some Muslims to Christianity but some of those methods seemed less-relevant in this twenty first century in reaching Muslims at the present, some of these methods are causing lives threatening and destruction of lives and properties of Christians. Some of these strategies have subjected the whole Northern Nigeria to war zone as Christians still use them in twenty first century, especially open preaching and building of big auditorium for worship.

The literature reviews had also revealed who these Northern Nigeria Muslims are: Their context which is, place they live, culture, religion and world view. All these summoned up together are the causes of conflict between them and Christians (Christian-Muslim encounter).

However, the field research also established that Islamic adherents or Jihadists believed and operated under a theology that influences their violent activities-theology of killing non-Muslims if they refuse to accept Islam. Because of their Islamic belief in sacred duty to kill

non-Muslims for their God, they persecuted Christians severely. These facts are established in tables 2 and 5 of sections B with highest percentages of 96% and 96%.

More so, field research shows that Islamic adherents or Jihadists were indoctrinated into monopolizing areas where they exist and are intolerant of other faith formation, especially Christians. They are determined to turn the whole Northern Nigeria to Islamic state by applying destructive method to achieve it. They made use of destructive weapons like guns, bombs etc. to attack Christians and they were aided by their Muslim brethren in governmental system like military, paramilitary and civil service (see result of tables 3,4,5,6, 7 and 8).

In addition, field research showed that as a result of Islamic persecution against Christians in Northern Nigeria; so many people were killed; so many properties were destroyed, so many Christians' possessions were looted; so many havocs were wrecked on Christian families. These made some Christian churches and mission agencies wish to withdraw their missionaries back home. Even, Christians who live and work in Northern Nigeria were told to vacate the areas. These were affirmed in the section C of the research data.

Finally, field research has helped to identify from table 37 to 69, the new approaches that can help to reach Muslims for Christ in the twenty first century, which were proposed in chapter six of this research and shall become our recommendations.

6.3 RECOMMENDATIONS AND SUGGESTIONS

6.3.1 Recommendations

On the basis of the findings, I wish to recommend the following models that have been discussed in chapter five of this research as a way of recasting in order to avoid having brutal encounter with Muslims in Northern Nigeria as we reach them for the Lord Jesus in this twenty first century.

1. Christian churches and mission agencies should use mass media as an approach to reach Muslims in Northern Nigeria. Nonreligious mass media are more relevant.
2. Christian churches and Mission agencies should use internet as an approach for their witness to Muslims in Northern Nigeria.
3. Christian churches and mission agencies should use mobile phones for their effective ministry among Muslims in Northern Nigeria
4. Christian churches and mission agencies should use vocational work for their effective ministry among Muslims in Northern Nigeria

5. Christians and missionaries should use religious dialogue for their effective ministry among Muslims in Northern Nigeria
6. Christians should use joining military/paramilitary approach for their effective ministry among Muslims in Northern Nigeria
7. Christians should use professional work for their effective ministry among Muslims in Northern Nigeria
8. Christians should be encouraged to massively participate in politics for their effective ministry among Muslims in Northern Nigeria.
9. Christians should be encouraged to work in all sectors of government in the country as this will promote effective ministry among Muslims in Northern Nigeria.
10. Prayer Evangelism should be encouraged among Christians as an approach to use for the conversion of Muslims in Northern Nigeria.
11. Christians should encourage their children to study law as it has great advantage for the course of gospel.
12. Christian Churches and mission agencies should provide legal backing for their mission workers who live and work among Muslims.
13. Short term mission should be encouraged among Christians for Muslim evangelism in Northern Nigeria.
14. Tent making mission work should also be encouraged for career missionaries who wish to work among Muslims in Northern Nigeria.
15. Christians in Northern Nigeria should be encouraged and informed to trade with their Muslim counterparts without compromising their faith in order to have access to them.
16. Christians in Northern Nigeria should be encouraged to show true love to their Muslim counterparts without compromising their faith in order to have access to them for effective ministry.
17. Christians in Northern Nigeria should be encouraged to have friends with their Muslim counterparts without compromising their faith in order to have effective Ministry among them.
18. Christian churches / missionaries that exist in Northern Nigeria should corporately work together in spreading gospel among Northern Nigeria Muslims.
19. Any agency or church who may want to send missionary (ies) to Northern Nigeria to live and work among Muslims should be exposed to training on Islamic religion, culture and worldviews of the Islamic adherents.

20. All Christians who are willing to live and do ministry among Northern Nigeria Muslims should ensure that they have basic knowledge of Arabic Language so that they may have working knowledge of Quran in order to have effective ministry among them.
21. Churches and mission agencies need to establish specialist missionary training schools as strategic approach for Muslim Evangelism in Northern Nigeria
22. Christians should have strong financial support for their missionaries who are living and working in Northern Nigeria for Muslim Evangelism.
23. Christians in Northern Nigeria should embrace house-to-house worship system as an approach that will help them to prevent attacks from their Muslim counterparts and that will encourage mass discipleship among Muslim converts into Christianity.

6.3.2 Suggestions

The following suggestions are made for further studies:

1. This work is more or less a primary research. Further research can be carried out on the same topic, “Towards new approaches in missiological encounter with Muslims, using another case study in Northern Nigeria or elsewhere that the same experiences are taking place. E.g. a state or zone can be a case study or considering another African nation as a case study.
2. Each of the new approaches in chapter six of this research is suggested for further studies on Christian-Muslim encounter.

6.4 FINAL CONCLUSION

I wish to conclude finally based on the findings from literature reviews and field research. According to Abudul-Salam (2012:vii) “the word Jihad in Arabic simply means fight. World religions particularly Islam sees it as a physical fight to propagate and defend a religious cause (Q4:74-77)”. So if Jihad is a means of propagating and defending a religious cause and it means a physical fight in Islam, Christians will be inaccurate to think that the religious fight in Northern Nigeria is a mere political fight. It is more than that. Moshay (2013:67) clearly discloses this by saying “even though Muslims claim in the open that they are serving the same God with Christians yet in reality, they see Christianity as the greatest threat to the incursion of Islam in any land.” So if Christianity is a greatest threat to Islam, Christians should not think that Muslim persecution against Christians is a mere political war. Since Jihad is a religious method of spreading Islamic cause, Christians also need to look for the way of making jihad a

fruitless effort in Northern Nigeria through methods that will disarm them without carrying physical weapons like gun, bombs, cutlass, knife etc. to achieve it and still bring them to the Lord.

The research has revealed that missionary methods (open preaching and proliferation of big Churches in their domain) Christians use in reaching them in this contemporary time encourages more religious attacks on Christians in the North and have resulted to many bloody religious riots (Moshay, 2002:46-52). We cannot, because of these frequent religious attacks, abandon mission to Muslims world, especially Northern Nigeria. “We should not forget our duty to bring the gospel to them in their home lands” (Madany, 2013:136). What we need to do is to look for another way we can bring them to the fold of Christ. That is, we need to design new strategies/approaches that can help Christians to peacefully convert them (Muslims) to Christianity and encourage peaceful habitation of Muslims and Christians together in Northern Nigeria: So that, there will be no more loss of lives, properties and possession by Christians.

Awoniyi (2013:43) says “just as it may happen in all other life endeavours, obstacles or hurdles in the way of any assignment are surmountable through relevant approaches, principles and methods.” In line with the above statement of Awoniyi, this research has unveiled and proposed the new approaches/strategies that are relevant in missiological encounter with Muslims in Northern Nigeria in this twenty first century. If Christians and Christian churches including mission agencies with their missionaries are properly adopted and used the strategies, it is assured that, there will be no or less persecution against Christians in Northern Nigeria. But caution: “It is important for Christians who engage in evangelism among the Muslims to know that Islam is not just a theology but a real spiritual power, one of those powers above which Paul wrote Christian witnesses need to be spiritually prepared for evangelism encounter with the Muslims. Muslim evangelism is a must, a task that must be done” (Awoniyi, 2013:38). Interestingly, Muslim evangelism in Northern Nigeria becomes a must for all Christian churches and missionaries to do. Go ye therefore and make disciples of all Northern Nigeria Muslims, baptize them in the name of the Father, the Son and the Holy Spirit and teach them everything Jesus has taught us and shown to us. He is with us to the end of the world (Matthew 28:19-20, paraphrases version).

I can foresee hope for the entire Christians living in Northern Nigeria among hostile Muslims as Christian churches, mission agencies and missionaries embrace these transformative approaches and apply them in their mission work among the Northern Nigeria Muslims.

BIBLIOGRAPHY

- ABBAS, L.O. (2010). 'Succession Problems in the Appointment of Imam of Ibadan.' In Babalola, E.O. (ed). *Ife Journal of Religious*. Vol. 6 No.1. Ile-Ife: Department of Religious Studies Obafemi Awolowo University.
- ABUDULLAH, Asalam. (2014). *Who are Boko Haram?* <http://www.islamicity.org/5992/who-are-boko-haram/>. Accessed: 03/05/2015.
- ABDUL-NJAI (n.d). *Injil the Gospel of Jesus*. No place of Publication: No Publishers.
- ABDUL-SALAM. (2012). *Jihad the Holy War*. No Place of Publication: Salama Publications.
- ABOLAGBA, Paul Ohikhena. (2007). *Christian Doctrine. An Introduction*. Benin City: Ambik Press Ltd.
- ADAY, Cynthia. (1988). *Woman on the Go. How to be a Mission Minded Woman*. Learner Edition. Birmingham: New Hope.
- AHMAD, H.M.B.M. (1980). *Ahmadiyyat or the True Islam*. Edition 1980. Darya Ganj: Award Publishing House.
- AJANI, O. Ezekiel. (2015). 'Amissiological Response to the Boko Haram Insurgence in Northern Nigeria' *Betfa Journal of the ogbomoso circle*. vol. 10, pp. 28-42.
- AKINTOLA, Daniel Oyebode. (2010). *The Challenge for Missions Among Ogbomoso Baptist Conference. A Case Study of Ogbomoso South East Baptist Association*. A long essay submitted to the Faculty of the Theological Studies of the Nigeria Baptist Theological Seminary, Ogbomoso.
- AKUEZUILO, E.O. and AGU, N. (2002). *Research and Statistics in Education and Social Sciences. Method and Applications*. Millinnium Edition. Awka: Nuel Centi Publishers and Academic Press Ltd.
- ALABI, T. A. (2013). 'Effects of Religious Practices on the Environment: A Case Study of Lagos-Ibadan express way' in Alana, O. E. (ed.). *Religions: A Journal of the Nigeria Association for the study of Religions*. vol 23 No 2. Lokoja: Rasco Lithographic Prints.
- ALADE, Idowu M. (2008). 'Xenophanes And Islamic Monotheism' in Onayemi, F (ed.). *Nigeria And the Classics Journal of Department of Classics, University of Ibadan*. Vol. 24. Ibadan: Department of Classics University of Ibadan.

- ALANA, Olu E. (1993). 'The Relationship between Christians, Muslims and Afrelists in History with Particular Reference to Nigeria.' *Study in Religious Understanding in Nigeria*.
- ALAWODE, A. O. (2013). *Constructing Mission Praxis for Sustainable Socio-Economic Development Amongst the Rural Poor of Oluyole Local Government (Oyo State), Nigeria*. Unpublished Thesis. Pretoria: The University of South Africa.
- AL-AWWAL, Abdul Rasheed. (n.d.). *Why I Converted from Islam to Christianity*. Unpublished Material.
- ALEGU, John N. (2010). *Research Methodology (I). Basic Guide for Term Paper Writing. Current Handbook for College of Education, Polytechnics, Seminary and University Students*. Revised Edition. Abakaliki: John Alice Publishers.
- AL-MASH, Abd. (n.d). *Holy War in Islam*. Villach: Light of Life.
- AL-MASIL, Abd. (n.d). *The Occult in Islam*. Villach: Light of Life.
- ANIE, Gold Okwuolise. (2002). *Toward A Christian-Muslim Relationship in Nigeria*. Lagos: Functional Publishing Company.
- ANKERBERG, John and WELDON, John. (1984). *The Facts on Islam*. Oregon: Harvest House Publishers and Oasis International Ltd.
- AUDI, Moses. (2001). *The Gospel to the Muslims in African Approach*. Jos: Stream JKM Christian Publishers.
- AWONIYI, Peter Ropo. (2013). *Witnessing Families: Sharing God's Love with the Muslims*. Osogbo: Adaba Commercial Press.
- AWONIYI, Peter Ropo. (2012). "The Phenomenon of Islam in Contemporary Nigeria And National Development" in Sawwini, N. and Ayegboyin, D. (Eds.). [WAATI] *West African Association of Theological Institutions. Christian-Muslim Relations in West Africa*. No.7. Ibadan: Baptist Press (Nig.) Ltd.
- AYANDOKUN, Esther O. (2014). *A Guide to Effective Study, Research and Documentation*. Revised Edition. Lagos: Gloryline Christian Publications A sub-division of AyanfeOluwa Ventures.

- AYEGBOYIN, Deji. (2005). 'Religious Association and the New Political Dispensation in Nigeria' in Camps, A (ed.). *Studies in Interreligious Dialogue*. Belgium: Peters Publishers and Books sellers.
- BADRAN, Margot. (2007). *Feminism Beyond East and West New Gender Talk and Practice in Global Islam*. First Edition. New Delhi: Global Media Publication.
- BAMIGBOYE, Ezekiel A. (2010). 'The Yoruba Traders and their Bible: Contemporary Issues in Nigerian Christianity' in Ayankeye, S.O. and Nihinlola, E. *Theology in Practice Essays in Honour of Rev. Dr. David Adegboyega Adeniran*. Ibadan: Scepter Prints.
- BANDA, Z. J. (2010). *African Renaissance and Missiology: A Perspective from Mission Praxis*. Unpublished Thesis. Pretoria: The University of South Africa.
- BARNABAS. (2012). *Engage Christian Responses to Islam*. United Kingdom: Barnabas Fund.
- BATCHES & ONWULIRI [.http://www.ajol.info/index.php/jrhr/article/viewFile/111526/101305](http://www.ajol.info/index.php/jrhr/article/viewFile/111526/101305) Accessed: 10/03/2016.
- BLOESCH, Donald G. (2006). 'A Biblical View of Sin' in Horton, D. and Horton, R. (eds.). *The Portable Seminary*. Minnesota: Bethany House Publishers.
- BOER, Harry R. (2003). *A Short History of the Early Church*. Ibadan: Day Star Press.
- BOICE, James Montgomery. (1986). *Foundations of the Christian Faith. A Comprehensive & Readable Theology*. Revised Edition. England: Inter-Varsity Press.
- BORTHWICK, Paul. (2000). *How to be A World Class Christian. You can be A Part of God's Global Action*. Waynesbori: Authentic Media.
- BOSCH, David J. (1993). 'Reflection on the Biblical Models of Mission.' "Mission Strategies' in Phillips, J.M. and Coote, R.T. (eds.). *Toward the Twenty-First Century in Christian Mission. Essay in Honor of Gerald H. Anderson*. Grand Rapids: William B. Eerdmans Publishing Company.
- BOSCH, David J. (1991). *Transforming Mission Paradigm Shifts in Theology of Mission*. Maryknoll: Orbis Books.
- BWISA, Henry M. (2008). *How to Write A Statement Problem Your Proposal Writing Companion*. www.professorbwisa.com. Accessed: 12/09/2015.
- CARROLL StuhlmueLLer, C.P. (1983). *The Biblical Foundations for Mission*. MaryKnoll:

- Orbits books.
- CHAPMAN, Colin. (1989). 'Rethinking the Gospel for Muslims' in Woodberry, J.D. (ed). *Muslims and Christians on the Emmaus Road*. Monrovia: MARC Publication.
- CHEESMAN, Graham. (1989). *Mission Today An Introduction to Mission Studies*. Bukuru: Africa Christian textbooks (ACTS).
- CLEMENT, Atchenemou Hlama. (1996). *Cross-Cultural Christianity A Textbook on Cross Cultural Communication*. Second Edition. Jos: Nigeria Evangelical Missionary Institute.
- CNN. *Boko Haram Fast Facts*. <http://edition.cnn.com/2014/06/09/world/boko-haram-fast-facts/>. Accessed:05/03/2015.
- COCHRANE, J. (1991). *In word and deed: Towards a Practical Theology for Social Transformation*. Pietermaritzburg: Cluster Publications.
- COOK, David. (2012). *Boko Haram Escalates Attacks on Christians in Northern Nigeria*. <https://www.ctc.usma.edu/posts/boko-haram-escalates-attacks-on-christians-in-northern-nigeria>. Accessed: 05/03/2015.
- COWLEY, William A. (1988). *Mission: Nigeria*. Nashville: Convention Press.
- CRAMPTON, E.P.T. (2004). *Christianity in Northern Nigeria*. Bukuru: African Christian Textbook (ACTS).
- DAYTON, Edward R. and FRASER, David A. (1992). 'Strategy' in Winter, R.D. and Steven Hawthorne, S. C. (eds). *Perspectives on the World Christian Movement*. A Reader Revised Edition. Pasadena: William Carey Library.
- DOI, A. Rahman I. (1982). *The Cardinal Principles of Islam (According to the Maliki System)*. Zaria: Hudahuda Publishing Company.
- DONALD Senior, C.P. (1983). *The Biblical Foundations for Mission*. MaryKnoll: Orbits Books.
- ELLISON, H.L. (1978). 'Ebonite' in Douglas, J.D. (ed). *New International Dictionary of the Christian Church*. 2nd Edition. Grand Rapids: Zondervan.
- ESCOBAR, Samuel. (2003). *A Time for Mission. The Challenge for Global Christianity*. Smith, D. and Stott, J. (eds). England: Inter-Varsity Press.

- FALK, Peter. (1997). *The Growth of the Church in Africa*. Bukuru: Africa Christian Text Books (ACTS).
- FLOXY, Marjorie. (1997). 'Persecution' in Maynard, J. (ed.). *Illustrated Dictionary of Bible Life & Times*. Pleasantville: Reader's Digest Association Inc.
- FULLER, Lois K. (2005). *A Biblical Theology of Missions. God's Great Project for the Blessings of All Nations*. Bukuru: Africa Christian Text Books (ACTS).
- FULLER, Lois K. (2001). *Going To the Nations. An Introduction to Cross-Cultural Missions*. 3rd Edition Buruku : African Christian Textbook (ACTS).
- FULLER, Lois K. (1996). *The Missionary and His Work*. Jos & Bukuru: Nigeria Evangelical Missionary Institute and Africa Christian Text Books (ACTS).
- GITHUKA, Elias M. (2006). 'Persecution' in Adeyemo, T. (ed.). *Africa Bible Commentary*. Nairobi: Word Alive Publishers.
- GOERNER, H Cornell. (1979). *All Nations in God's Purpose What the Bible Teaches About Missions*. Nashville: Boardman Press.
- GOOD Occult Fraternities-Religion-Nigeria. <http://www.nairaland.com/440441/good-occult-fraternities>. Accessed: 24/06/2015.
- GRIMES, Barbara F. (1992). 'From Every Language' in Winter, R.D. and Steven Hawthorne, S. C. (eds). *Perspectives on the World Christian Movement*. A Reader Revised Edition. Pasadena: William Carey Library.
- GRUDEN, Wayne. (1999). *Bible Doctrine. Essential Teachings of the Christian Faith*. First British Edition. Purswell, J. (ed). England: Inter-Varsity Press.
- GUIDE to Understanding Islam: What does the Religion of Peace Teach About...Violence. <http://www.thereligionofpeace.com/quran/023-violence.htm>. Accessed: 20/02/2015.
- HEWARD-MILLS, Dag. (2012). *Basic Theology*. Ist Edition. Benin City: Hossana Christian Bookshop & Publishing House.
- [Http://Www.Sim.Org/Index.Php/Content/Sim-History](http://Www.Sim.Org/Index.Php/Content/Sim-History). Accessed: 17/02/2016.
- [Http://en.m.wikipedia.org/wiki/Islam_in_Nigeria](http://en.m.wikipedia.org/wiki/Islam_in_Nigeria), accessed: 03/03/2013.

[Http://Www.Realnsima.Com/Six-Geopolical-Zones.Php](http://Www.Realnsima.Com/Six-Geopolical-Zones.Php) Accessed: 03/03/2015.

Answersafrica.com/Nigerian-tribes.htm, accessed: 3/3/2015.

[Http://www.historyworld.net/wrldhis/PlainTextHistories.asp?historyid=ad41#3351#ixzz42WF1A5rV](http://www.historyworld.net/wrldhis/PlainTextHistories.asp?historyid=ad41#3351#ixzz42WF1A5rV), accessed 10/03/2016).

HILL, Hugh. (2011). *A Journey Through the Bible*. Lincoln: H & J Publishing.

IMOISILI, Imonitie C. (1996). *Social Research Methods for Nigerian Students*. Ibadan: Malthouse Press.

ISIRAMEN, Celestina O. (2004). 'Islamism and the Nigerian Nation.' *Orita. Journal of the Department of Religious Studies, University of Ibadan*. Vol. xxxvi/1-2 June and December, 2004. Ibadan: University of Ibadan.

JAMIESON, Robert, FAUSSET, A.R. and BROWN, David. (1997). *A Commentary on the Old and New Testaments*. Volume Two. Peabody: Hendrickson Publishers.

JANVIER, George E. (2005). *How to Write Theological Research Thesis*. Second Edition. Bukuru: Africa Christian Textbooks (ACTS).

JANVIER, George E. (2004). *Thesis Writing Guide for Theological & Religious Studies*. Advanced Edition. Bukuru: Africa Christian Textbooks (ACTS).

JOHN, Stone Patrick (ed). (2001). *Operation World* 21st Century Edition. Carlisle: Paternoster.

KANE, J. Herbert. (1989). *Life and Work on the Mission Field*. Cloth Edition Six Printings Paperback Edition. Grand Rapids: Baker Book House.

KANTIOK, James B. (2006). 'Faith under Fire' in Adeyemo, T. (ed). *Africa Bible Commentary*. Nairobi: Word Alive Publishers.

KANTIOK, James B. (2006). 'Persecution of Daniel' in Adeyemo, T. (ed). *Africa Bible Commentary*. Nairobi: Word Alive Publishers.

KOLAWOLE, S. (2014). 'Violence against Humanity in the case of Boko Haram in Northern Nigeria.' *West African Association of Theological Institution (WAATI)*. Pp.290-295.

KOLAWOLE, Simeon. (2007). *Class Note on Church History II for the Undergraduate of the Nigerian Baptist Theological Seminary, Ogbomoso*.

KUMALO, S.R. (2001). *Mission, The Poor and Community Development: A Case Study of the Ministry of the Methodist Church in Ivory Park*. Unpublished Dissertation. Pretoria: University of South Africa.

- LARSON, Donald N. (1992). 'The Viable Missionary: Learner, Trader, Story Teller' in Winter, R.D. and Steven Hawthorne, S. C. (eds). *Perspectives on the World Christian Movement*. A Reader Revised Edition. Pasadena: William Carey Library.
- LASOR, William Sanford. (1959). *Great Personalities of the Old Testament Their Lives and Times*. New Jersey: Fleming H. Revell Company.
- LATEJU, Fola T. (2002). *Guidelines for Christian Witnessing Among Muslims*. Unpublished.
- LATEJU, Fola T. (2002). *Guidelines for Christian Witnessing Among Muslims*. Ibadan: Baptist Press (Nig.) Limited.
- LEONARD, Bill J. (1995). *Risk the Journey Answering God's call to proclaim His word*. Birmingham: Woman's Missionary Union, SBC.
- LIST of Religions and Spiritual Traditions-Wikipedia, the Free Encyclopedia. https://en.wikipedia.org/wiki/list_of_religions_and_spiritual_tradition. Accessed: 24/06/2015.
- LOIMEIER, Roman. (2012). *Boko Haram: The Development of a militant Religious Movement in Nigeria*. <https://d-nb.info/1029143404/34>. Accessed: 20th December, 2016.
- LOVERING, Kerry. (1967). *Missions Idea Notebook Promoting Missions in the Local Church*. Canada: SIM North America Publication.
- MADANY, Bassam Michael. (2015). *Sharing God's Word with a Muslim A Basic Guide*. Revised and Enlarge Edition. No Place of Publication: Middle East Resources. <http://www.unashamedofthegospel.org/chapter8.cfm>. Accessed: 20/09/2015.
- MADANY, Bassam Michael. (2013). *The Bible and Islam. Sharing God's Word with Muslims*. Nigerian Edition. Bukuru : African Christian Textbooks (ACTS).
- MAGAJI, E. Agya. (2008). *Focused Research Cutting-Edge Academic Analysis of Religious Puzzles*. Jos: Jos University Press Limited.
- MALLOUHI, Christine A. (2000). *Waging Peace in Islam*. London: Monarch Books.
- MAYERS, Marvin K. (1987). *Christianity Confronts Culture a Strategy for Cross Culture Evangelism*. Grand Rapids: Zondervan Publishing House.
- MCCAIN, Danny. (2004). *Serving God Away from Home. Biblical Models for Cross-Cultural Ministry*. Bukuru: Africa Christian Text Books.

- MCDOWELL, Bruce A. and ZAKA, Anees. (1999). *Muslims and Christians at The Table Promoting Biblical understanding Among North American Muslims*. Phillipsburg: P&R Publishing.
- MCELHANON, Ken A. (2000). 'A Worldview' in Moreau, A. S., Netland, H. and Engen, C. V. (eds). *Evangelical Dictionary of World Missions*. Grand Rapids: Baker Books A Division of Baker House Company.
- MGBACHU and ONWULIRI. <http://www.ajol.info/index.php/jrhr/article/viewFile/111526/101305>. Accessed: 10/03/2016.
- MILLER, Christopher L. (1985). *Blank Darkness: Africanist Discourse in French*. Chicago: University of Chicago Press.
- MOREAU, A. Scott. (2000). 'Persecution' in Moreau, A. S., Netland, H. and Engen, C. V. (eds). *Evangelical Dictionary of World Missions*. Grand Rapids: Baker Books A Division of Baker House Company.
- MOSHAY, G.J.O. (2013). *Who is this Allah?* Houston: Bishara Publishers.
- MOSHAY, G.J.O. (2002). *Who is this Allah?* American Edition. Houston: Bishara Publishers.
- MUCK, Terry C. (2000). 'Religion' in Moreau, A. S., Netland, H. and Engen, C. V. (eds). *Evangelical Dictionary of World Missions*. Grand Rapids: Baker Books A Division of Baker House Company.
- NAZIR-ALI, Michael. (1983). *Islam: A Christian Perspective*. Exter: The Paternoster Press.
- NEWBIGIN, Lesslie. (1984). *The Other Side of 1984. The Gospel and Western Culture*. Geneva: WCC Publication.
- NGARE, L. (2013). "Matters Arising" *A Christian response to the rise of Islamic radicalism in Northern Nigeria*. Jos: Fab Nieh Publication p.2-10
- NIDA, Eugene A. (1992). 'Communication and Social Structure' in Winter, R.D. and Steven Hawthorne, S. C. (eds). *Perspectives on the World Christian Movement*. A Reader Revised Edition. Pasadena: William Carey Library.
- NIGERIA: Persecution or Civil Unrest?
<https://www.worldwatchmonitor.org/research/2576904>. Accessed: 05/03/2016.
- NWANA, O.C. (1981). *Introduction to Educational Research*. Iseyin: Irepo.
- OBIOMA, G.O. (ed). (1988). *Research Methodology*. Ibadan: Heinemann.

- ODUNSI, A.A. (2013). 'Presentation of Techniques of Research Results and Discussion' in Ebijuwa, T. and Olabode, O.S. (eds.). *Research Procedures in Lautech Postgraduate Studies*. Ibadan: Sterlin-Horden Publishers Ltd.
- OKENWA, Saleh. (2006). 'Active Non-Violence from Muslim Perspective' in Yahya, M.T., Helleman, W. and Gaiya, M.A.B. (eds). *Jos Bulletin of Religion A Journal of the Department of Religious Studies. University of Jos*. Vol. 3, No2. Jos: Corporate Heights Limited.
- OLATEJU, Fola T. (2012). 'Religious Conflict and Peace Building Initiatives in a Multi-Religious Nigeria' in Sawwini, N. and Ayegboyin, D. (eds). *[WAATI] West African Association of Theological Institutions. Christian-Muslim Relations in West Africa*. No.7. Ibadan: Baptist Press (Nig.) Ltd.
- OLAYIWOLA, Abulfattah. (2003). 'The Spread of and Evolution of Islam in Nigeria: An Outline.' *Ado Journal of Religious*. Vol. 2, No.1 July,2003. Ado Ekiti: Department of Religious Studies, University of Ado Ekiti.
- OLUMIDE, Ige. (n.d). *Lecture in Systematic Theology*. Sango-Ota: Faith Christian Theological Seminary.
- OMIDEYI, Z.A.A. and ABIOLA, D.O. (1999). *A Basic Text in Research Methodology for Students in Tertiary Institutions*. Oyo: Odumatt Press & Publishers.
- OPUNI-FRIMPONG, Kwabena. (2012). *Indigenous Knowledge And Missions (Perspective of Akan Leadership Formation on Christian Leadership Development)*. Accra: Son Life Press.
- OWEN, F. and JONES, R. (1993). *Statistics*. Pitaman Publishing.
- OYELADE, John Akin. (2012). *Domestic Violence Not A Christian Culture. (Causes and Characteristics of Victims and Perpetrators)*. Ibadan: DBY Ventures.
- OYETUNDE, Timothy O. (2002). *Writing Research Projects Journal Articles Conference Papers & Documenting References Accurately*. Jos: Lecaps Publishers.
- PARSHALL, Phil. (2000). 'Muslim Mission Work' in Moreau, A.S., Netland, H. and Engen, C.V. (eds). *Evangelical Dictionary of World Missions*. Grand Rapids: Baker Books A Division of Baker House Company.
- PARSHALL, Phil. (1980). *New Paths in Muslim Evangelism. Evangelical Approaches to Contextualization*. Grand Rapids: Baker Book House.

- PATE, C. Marvin and HAYS, J. Daniel. (2003). *IRAQ-Babylon of the End-Times?* Grand Rapids: Baker Books A Division of Baker Book House Co.
- PETERS, George W.A. (1984). *Biblical Theology of Missions*. Paperback Editions. Chicago: Moody Press.
- PETERS, George W.A. (1981). *Theology of Church Growth*. Grand Rapids: Zondervan Publishing House.
- PIPER, John. (2003). *Let the Nations Be Glad! The Supremacy of God in Missions*. Revised and Expanded Edition. England: Inter-Varsity Press.
- PURDIE, J.E. (1972). *567 Christian Answers*. Kisumu: Evangel Publishing House.
- RAJASEKAR, S., Philominathan, P. and CHINNATHAMBI, V. (2013). Research Methodologyarxiv: Physics/060169v6[physics-Ph].Accessed: 12/09/2015.
- REED, Lynda E. (1985). *Preparing Missionaries for Intercultural Communication a Bi-Cultural Approach*. Pasadena: William Carey Library.
- RICHARDS, Lawrence O. (2004). *Bible Readers' Companion*. Colorado Spring: Cook Communications Ministries.
- ROYER, S. Green way. (1989). *Cities Missions' New Frontier* Grand Rapids: Baker Book House.
- SHELTON, R. Larry. (2008). 'The Suffering Body: Responding to the Persecution of Christians. Cultural Encounter' in Metzger, P. L. (ed). *A Journal for the Theology of Culture*. Volume 4 Number 1. Newwine: The Institute for the Theology of Culture.
- SHRENK, Wilbert R. (1993). 'Mission Strategies' in Phillips, J. M. and Coote, R. T. (eds). *Toward the Twenty-First Century in Christian Mission. Essay in Honor of Gerald H. Anderson*. Grand Rapids: William B. Eerdmans Publishing Company.
- SHORROSH, Anis. A. (1988). *Islam Revealed*, Nashville: Thomas Nelson Publishers.
- SLICK, Matt. (2015). *List of Cults and non-Christian Groups*<https://charm.org/religious-movements/-about-cults/list-cults-and-non-christiangroups>.Accessed: 24/06/2015.
- STAKES, M. Thomas. (1984). *God's Commissioned People*. Nashville: Broadman Press.
- STENCEL, Sandra (ed). (2010). *Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa*.<http://features.pewforum.org/africa/>. Accessed: 12/09/2015.

- TAIWO, S.S. (2013). 'Instrumentation and Data Collection' in Ebijuwa, T. and Olabode, O.S. (eds). *Research Procedures in Lautech Postgraduate Studies. A Two-Day Retreat*. Ibadan: Stirlin-Horden Publishers Ltd.
- TIMOTHY, M. Mousman. (1989). *Cities Missions' New Frontier*. Grand Rapids: Baker Book House.
- TOP 10 Occult Secret Societies <http://www.smashinglists.com/top-10-occult-secret-societies/>. Accessed: 24/06/2015.
- TRIMINGHAM, J. Spencer. (1980). *The Influence of Islam upon Africa*. Second Edition. London: Longman Group Limited.
- TSOUKALAS, Steven. (2001). *The Nation of Islam understanding the Black Muslims*. Phillipsburg: P&R Publishing.
- TUCKER, Ruth A. (1983). *From Jerusalem to Arian Jaya. A Biographical History of Christians*. Grand Rapids: Zondervan Publishing House.
- TUNDE-AKINTUNDE, T.Y. (2013). 'Research Design' in Ebijuwa, T. and Olabode, O.S. (eds). *Research Procedures in Lautech Postgraduate Studies. A Two-Day Retreat*. Ibadan: Stirlin-Horden Publishers Ltd.
- UMEJESI, I.O. (1992). 'The Spread of Islam in Nigeria.' *Orita. Journal of the Department of Religious Studies, University of Ibadan*. Vol. xxxiv/1-2 June and December, 1992. Ibadan: University of Ibadan.
- UTHMAN, Ibrahim Olatunde. 2010. "Muslims and Contemporary Postmodern Philosophical Issues." *Ife Journal of Religions* Eds. E.O Babalola et al. vol.6 No2 Ile-Ife: Department of Religious Studies.
- VERKUYL, J. (1978). *Contemporary Missionary An Introduction* Dale cooper ed. Grand Rapids: William B. Eerdmans Publishing Company.
- WALSTON, Vaughn (ed). (2002). *African-American Experience in World Mission: A call Beyond Community*. Robert J. Steven's ed. Pasadena: William Carey Library.
- WARREN, Rick. (2002). *The Purpose Driven Life What on Earth Am I Here for?* Grand Rapids: OASIS International Ltd.
- WHATisMissiology <http://www.unisa.ac.za/Default.asp?Cmd=ViewContent&ContentID=16863>. Accessed: 20/05/ 2015.
- WILLIS, Avery T. Jr. and BLACKABY, Henry T. (2001). *On Mission with God. Living God's*

- Purpose for His Glory*. Nashville: Lifeway Press.
- WINTER, Ralph D. (1992). *Perspectives on the World Christian Movement*. A Reader Revised Edition. Dorr, D. R. and Graham, D. B. (eds). Pasadena: William Carey Library.
- WOGAMAN, J. Philip. (1986). 'Persecution and Tolerance' in Childress, J. F. and Mascuarrie, J. (eds). *The Westminster Dictionary of Christian Ethics*. Philadelphia: The Westminster Press.
- WOODBERRY, J. Duddley. (2000). 'Muslim' in Moreau, A. S., Netland, H. and Engen, C. V. (eds). *Evangelical Dictionary of World Missions*. Grand Rapids: Baker Books A Division of Baker House Company.
- WORLD Religions ~ populations pie chart statistics list. http://www.age-of-the-sage.org/mysticism/world_religions_populations.html. Accessed: 6 August, 2017.
- WURMBRANM, Richard. (1967). *Today's Martyr Church Tortured for Christ*. London: Hodder and Stroughton Limited.

APPENDICES

Appendix A: Letter Requesting Permission to conduct Research in Churches in Northern Nigeria

Department of Christian Spirituality,
Church History and Missiology
Tel: +27 (0)12 429 4477
Fax: +27 (0)12 429 4619
27 January 2017

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

As supervisor of the Masters' research project of Akintola, Daniel Oyeboode, I hereby affirm that he is a bona fide postgraduate student of the University of South Africa, who is doing a research project entitled:

"Towards New Approaches in Missiological Encounters with Muslims in Northern Nigeria."

In his research he explores the missiological Strategies for reaching the Muslims in Africa in this twenty first century among the selected churches in the Northern Nigeria. His intention is to develop and recommend a model that can help churches, Mission agencies and Missionaries to embrace the mission efforts to the Muslim world in Africa without the fear of persecution thereby enabling them to fulfil the Great Commission. I commend him to you, with the request that you assist him in pursuing this important research topic.

His contact details are:

Rev Akintola, Daniel Oyeboode

C/o Rev Dr. Adejuwon Ezekiel

The Nigerian Baptist Theological Seminary,

Ogbomoso, Oyo State, Nigeria.
E-MAIL; 57645388@unisa.ac.za ; Tell; (+234)7030078646

If you have any questions about this research project, you are welcome to contact me at the departmental address above or by telephone at +27 (0)12 429 4377. My email address is Bandazj@unisa.ac.za.

Yours sincerely

Dr Z J Banda

Rev. Akintola, Daniel Oyeboode
University of South Africa,
Pretoria, South Africa.
31 January, 2017.

The President,

Christian Association of Nigeria (CAN),

Dear Dr Supo Ayokunle,

Request For Permission to use your affiliated Churches as Case Study in MTh Degree in Missiology.

In regards to the above subject Matter I wish to request your approval for the use of your affiliated Churches for my Master's Research. I am Akintola, Daniel Oyeboode, a student at the University of South Africa pursuing a Master of Theology in Missiology. My research project is entitled: "*Towards New Approaches in Missiological Encounters with Muslims in Northern Nigeria.*" The focus of the study will be on how the Muslims can be reached for Christ in this twenty first century in spite the persecution with the aim of helping the Christian Churches, Mission agencies and Missionaries to keep pressing on in their missions to Muslims without losing much to persecution.

It is observed clearly that the rate at which Muslim jihadists are persecuting Christians in this twenty first century is too rampant. This persecution has really claimed lives of many Christian brothers and sisters. The properties owned by Christians have been destroyed and looted by the jihadists. Many of these jihadists saw persecution against Christians as a means to enrich themselves on earth aside their claimed heavenly rewards for fighting for God in the name of their God (Allah). Because of this severe persecution, many churches or mission agencies have decided to abandon mission to Muslim world. There are many suggestions that Christians should pack out of the Muslim communities. Missionaries should return home. This calls for the need for strategy (ies) to apply in this twenty first century to reach Muslims in order to reduce the rate of persecution against Christians or Christian missionaries and to encourage bringing good number of Muslims to Christ.

In accordance with the requirements of UNISA's research ethics policy (available on the University's website) and the purposes of my studies, I hereby request permission to conduct research interviews at your affiliated churches.

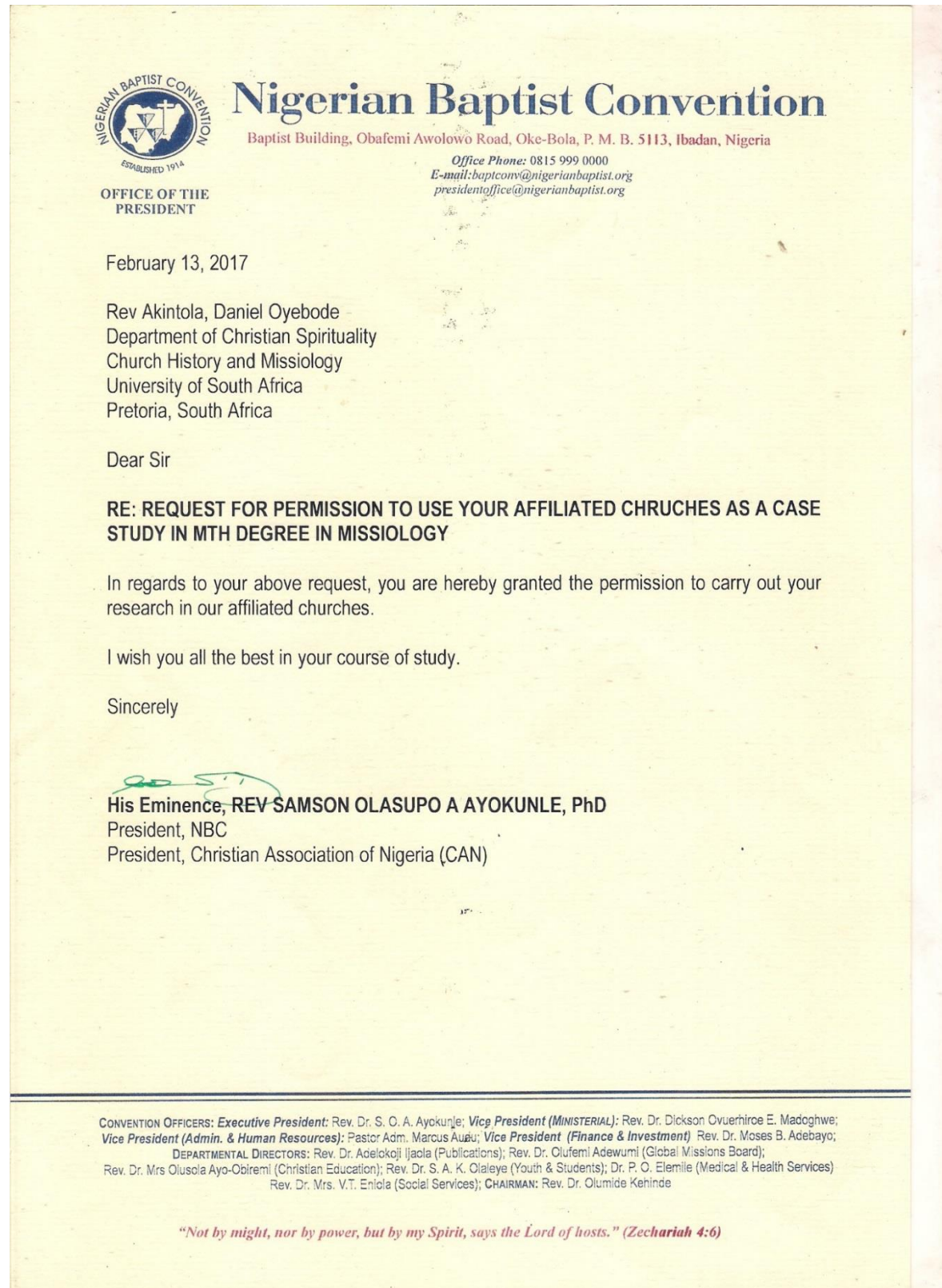
Should you have any concern with regard to this request you may contact my Supervisor and Chair of the Department of Christian Spirituality, Church History and Missiology Dr Zuze Johannes Banda at +2712 429 4616/429 4477 or through e-mail: Bandazj@unisa.ac.za

Your positive consideration of this matter will be highly appreciated.

Kind Regards

Rev Akintola, Daniel Oyeboode. Tel: +2347030078646. Email: 57645388@unisa.ac.za

**Appendix B: Letter Granting Permission to conduct Research from CAN's President
Letter to Churches in Northern Nigeria to grant permission to conduct Research**





OFFICE OF THE
PRESIDENT

Nigerian Baptist Convention

Baptist Building, Obafemi Awolowo Road, Oke-Bola, P. M. B. 5113, Ibadan, Nigeria

Office Phone: 0815 999 0000
E-mail: baptconv@nigerianbaptist.org
presidentoffice@nigerianbaptist.org

February 13, 2017

TO WHOM IT MAY CONCERN

I want to introduce to you, Rev Akintola, Daniel Oyeboode who wants to carry out his research work in your church. He is a post graduate student of the University of South Africa.

Kindly grant him the opportunity to do it. Thank you for your cooperation and understanding.

Sincerely

His Eminence, REV SAMSON OLASUPO A AYOKUNLE, PhD

President, Nigerian Baptist Convention

President, Christian Association of Nigeria (CAN)

CONVENTION OFFICERS: **Executive President:** Rev. Dr. S. O. A. Ayokunle; **Vice President (MINISTERIAL):** Rev. Dr. Dickson Ovuerhiroe E. Madoghwe; **Vice President (Admin. & Human Resources):** Pastor Adm. Marcus Audu; **Vice President (Finance & Investment):** Rev. Dr. Moses B. Adebayo; **DEPARTMENTAL DIRECTORS:** Rev. Dr. Adelokoji Ijaola (Publications); Rev. Dr. Olufemi Adewumi (Global Missions Board); Rev. Dr. Mrs Olusola Ayo-Obiremi (Christian Education); Rev. Dr. S. A. Olaleye (Youth & Students); Dr. P. O. Elemile (Medical & Health Services); Rev. Dr. Mrs. V.T. Eniola (Social Services); **CHAIRMAN:** Rev. Dr. Olumide Kehinde

"Not by might, nor by power, but by my Spirit, says the Lord of hosts." (Zechariah 4:6)

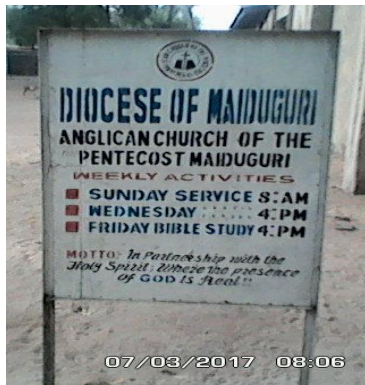
Appendix C: Some Pictures of Reality of Religious Violence in Northern Nigeria and places of Field Research











Appendix D: Questionnaire

THE UNIVERSITY OF SOUTH AFRICA

Muckleneuk, Preller Street, Pretoria,

South Africa

COLLEGE OF HUMAN SCIENCES

SCHOOL OF HUMANITIES

DEPARTMENT OF CHRISTIAN SPIRITUALITY,

CHURCH HISTORY AND MISSIOLOGY

Dear Respondent,

Questionnaire

This questionnaire is designed to gather information on the missiological strategies for reaching the Muslims in Africa in this twenty first century. This research is purely for academic purpose. I humbly request that you kindly fill this questionnaire to the best of your knowledge as the research has a great prospect to help the Christians, mission workers, mission agencies and Churches to know the right missiological strategies that can be applied in this twenty first century in reaching Muslims in any part of Africa continent without or less persecution.

Be sure that all pieces of information supplied in this questionnaire shall be treated with high level of confidentiality. Thank you so much.

Akintola, Daniel Oyeboode.

SECTION A: Personal Data

1. Sex: Male ☐ Female ☐
2. Age: 18-29 ☐ 30-39 ☐ 40-49 ☐ 50-59 ☐ 60 & Above ☐
3. Marital Status: Married ☐ Single ☐ Divorce ☐ Widow ☐ Widower ☐
4. Education: None ☐ Primary ☐ Secondary School ☐ Tertiary ☐
5. Position: Missionary ☐ Mission worker ☐ Church Worker ☐ Deacon (ess) ☐
Pastor ☐ Member ☐
6. Denomination: Baptist ☐ Anglican ☐ Methodist ☐ Presbyterian ☐ Pentecostal ☐

SECTION B

S/NO	QUESTIONS	YES	NO	NOT SURE
1.	Christians were severely persecuted in the North by Muslim Jihadists because of Christian faith?			
2.	Christians faced persecution from Muslim Jihadists to suppress religious minorities in the North			
3.	Christians were persecuted in the North by the Muslim Jihadists to impose their religion on the society or the state or the country?			
4.	Muslims Jihadists persecuted Christian brothers and Sisters because of their Islamic belief in sacred duty to kill non-Muslim for their God?			
5.	Islamic Jihadists used first-attack-approach against Christians before the intervention of government to prevent Christians' retaliation?			
6.	Islamic Jihadists made use of the destructive weapons against Christians during the attacks?			
7.	Government intervention's troops were dominated by Muslims who were drawn from different military and paramilitary organizations which aided the heavy attacks against Christians?			
8.	Open preaching to a Muslim can cause fight and violence in Northern Nigeria?			
9.	Building physically big auditorium for Church fellowship is a threat to the Muslims in Northern Nigeria?			

SECTION C

S/NO	QUESTIONS	YES	NO	NOT SURE
10.	Christians' properties were destroyed during the attacks of Muslim Jihadists against Christians?			
11.	Some Muslim jihadists looted Christians' possessions during the Islamic attacks?			
12.	Islamic attacks against Christians have resulted to loss of Fathers by many Christian Children?			
13.	Islamic attacks against Christians have resulted to loss of mothers by many Christian Children?			
14.	Islamic attacks against Christians have resulted to loss of Children by many Christian parents?			
15.	Islamic attacks against Christians have resulted to loss of entire living family by many Christians?			
16.	Islamic attacks against Christians have resulted to loss of family inheritance by many Christians?			
17.	Islamic attacks against Christians have resulted to loss of homes by many Christians?			
18.	Islamic attacks against Christians have resulted to loss of jobs and businesses by many Christians?			
19.	Islamic attacks against Christians have resulted to loss of body's parts (deformity) e.g. eye(s), ear(s), Limbs, legs, hands etc. by many Christians?			
20.	Islamic attacks against Christians have caused some Christian Children to lose their schooling because of the destruction of Christian and government schools?			
21.	Islamic attacks against Christians have made many Christian Students lose their teachers?			
22.	Islamic attacks against Christians have made many Christians lack food for their survival?			

23.	Islamic attacks against Christians have ruined many Christians financially?			
24.	Islamic attacks against Christians have subjected some Christians to sickness and chronic diseases?			
25.	Islamic attacks against Christians have caused many Christians to lose their relations and best friends?			
26.	Islamic Jihadists raped some Christian women and Children during their attacks against Christians?			
27.	Islamic jihadists kidnapped some female Christians (e.g. Wives and Children) and forced them to marry among them?			
28.	Islamic Jihadists kidnapped male Christians and forced them to accept Islam by enforcing them to fight jihad along with them against Christians?			
29.	Many Christians were killed during the attacks launched against Christians by Islamic jihadists?			
30.	Some Christian missionaries were advised to leave the field by their sending agencies or churches because of the Islamic attacks to avoid further attacks?			
31.	Some Christians were advised to leave the North for their home towns because of Islamic attacks to avoid further attacks?			
32.	Some Islamic adherents threaten Christians to vacate Northern Nigeria to avoid further attacks against Christians?			
33.	Islamic attacks against Christians have sent many people to hell?			
34.	Islamic attacks against Christians have reduced the population of the Christians in the North?			
35.	Islamic attacks against Christians have displaced some Church auditoriums to the extreme part of the town in the North?			

SECTION D

36.	Muslims in the north can easily be reached for Christ through radio?			
37.	Muslims in the north can easily be reached for Christ through television?			
38.	Muslims in the north can easily be reached for Christ through internet especially social network e.g. facebook, yahoo messenger, twitter, email message etc.?			
39.	Muslims in the north can easily be reached for Christ through mobile phone e.g. phone call and SMS?			
40.	Muslims in the north can easily be reached for Christ through nonreligious News Papers?			
41.	Muslims in the north can easily be reached for Christ through vocational work e.g. Agricultural work, Mechanics, Building construction work, photographic work, Knitting work, Computer training etc.?			
42.	Muslims in the north can easily be reached for Christ through professional work e.g. Nursing, Medical Doctor, Veterinary Doctor, Teaching job, Engineering work etc.?			
43.	Religious dialogue can check on Islamic attacks against Christians in the north?			
44.	Christians should be encouraged to join Nigerian Army to avoid marginalization and humiliation?			
45.	Christians should be encouraged to join Nigerian Air Force to avoid marginalization and humiliation?			
46.	Christians should be encouraged to join Nigerian Navy to avoid marginalization and humiliation?			
47.	Christians should be encouraged to join Nigeria Police Force to avoid marginalization and humiliation?			
48.	Christians should be encouraged to be enlisted in the Nigerian Immigration Service to avoid marginalization and humiliation?			

49.	Christians should be encouraged to be enlisted in the Nigerian Custom Service to avoid marginalization and humiliation?			
50.	Christians should be encouraged to be enlisted in the Nigerian Prisons Service to avoid marginalization and humiliation?			
51.	Christians should be encouraged to be enlisted in the Nigerian Security and Civil Defense Corps to avoid marginalization and humiliation?			
52.	Christians should be encouraged to work in all governmental sectors to protect the course of the Gospel?			
53.	Christians should be encouraged to participate massively in politics without compromising faith but to protect the course of the Gospel?			
54.	Christians should not relent in prayer for the divine conversion of Muslims to the Christianity?			
55.	Christians in the comfort zone of the country should earnestly intensify efforts in prayer for the protection of Christians who work and live among the Muslims in the north?			
56.	Christians should encourage their Children to study law as a profession in order to secure legal back up for the promotion and the protection of the Christian faith?			
57.	Christian churches or mission agencies should provide legal backing for their mission workers?			
58.	Short term Missions to Muslim community should be encouraged among Christians professionals?			
59.	Career Missionaries should have another profession to support their mission work for easy penetration among Muslims?			
60.	Christians in the north should be encouraged to trade with Muslims and through their trades reach them for Christ?			

61.	Christians should be encouraged to make friends with Muslims?			
62.	Christians should show true love to Muslims without compromising their faith?			
63.	Christian Churches and Mission agencies present in the north should unanimously walk and work together in reaching Muslims for Christ?			
64.	Christian Churches and Mission agencies should expose their missionaries to training on basic knowledge of the Islamic religion, the culture of the Islamic adherents and their worldviews?			
65.	Missionaries should have working knowledge of Qur'an for their effective witness among Muslims?			
66.	Arabic Language should be made a compulsory part of the missionary training for those who are willing to work among Muslims?			
67.	There should be specialist missionary training schools for missionaries who will be sent to work among Muslims?			
68.	There should be strong financial support aside prayer for missionaries who will work among Muslims?			